

A
TREATISE VP-
ON Iohn 8. 36. CON-
CERNING CHRISTIAN
LIBERTIE.

THE CHIEFE POINTS WHERE-
OF WERE DELIVERED IN A SER-
mon preached at *Pauls Crosse,*
Novemb. 6. 1608.

By GEORGE DOVNAME Doctor
of Divinitie.

GALATH. 5. 13.

*Brethren, you are called unto libertie; onely use not
your libertie as an occasion to the flesh, but through
charitie serve one another.*



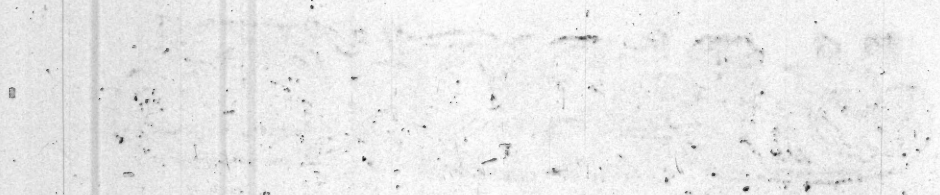
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THE TREATISE
ON JOHN 8.30. CON-
CERNING CHRISTIAN
LIBERTY.

THE CHIEF POINTS WHERE-
OF WERE DELIVERED IN A SER-
MON PREACHED AT NEW CASTLE
JANUARY 6. 1688.

By George Burdett
of Burdett.

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REVERENDISSIMO
IN CHRISTO PATRI, AC PRÆ-
SVLI CLARISSIMO, DOMINO RI-
CHARDO BANCROFT PROVIDENTIA
DIVINA ARCHIEPISCOPO CANTVA-
RIENSI, TOTIVS ANGLIÆ PRIMATI
ET METROPOLITANO, SERENIS-
SIMO REGI IACOBO AB INTI-
MIS CONSILIIS, DOMINO
SVO OBSERVANDIS-
SIMO;

G. D. TRACTATVM HVNC
DE LIBERTATE CHRISTIANO-
RVM, AD EORVM FIDEM IN CHRISTO
LIBERATORE FIRMANDAM, VITAM SECVN-
DVM LIBERTATIS SPIRITVM FORMANDAM,
CONSCIENCIAS A SPIRITV SERVITVTIS LI-
BERANDAS, LITESQVE DE ADIAPHORIS
SEDANDAS CONSCRIPTVM, LVBENS ME-
RITOQVE VT MECÆNATI AC PATRO-
NO STVDIORVM SVORVM COLEN-
DISSIMO, IN PERPETVVM SVM-
MÆ OBSERVANTIÆ TES-
TIMONIUM
D. D.



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of the
which is
in

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General Joseph H. ...

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TO
V
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THE DOCTRINE OF CHRISTIAN LIBERTIE.

IOHN 8.36.

*If therefore the Sonne shall make you free, you shall be
free indeed.*



Hese words are a conclusion *h. Sect. 1.*
of the verses going before. *The context.*
For whereas our Sauour
CHRIST hauing promised
some of the hearers, who,
^a whiles he was yet speaking ^a *Vers. 30.*
of his person and office, be-
gan to beleue in him, that if
they did approue themselues to be his ^b true disci- ^b *Vers. 31.*
ples, by their perseuerance and constant abiding in
his word, they ^c *should know the truth,* (that is, hee ^c *Vers. 32.*
would more fully manifest himselfe, vnto them, as
he speaketh Ioh. 14. 21.) & this *truth,* (which is him-
selfe, Ioh. 14. 6.) *should make them free;* the captious *John 14. 6. 21.*
Iewes (pretending that they vnderstood him as
speaking of a corporall or ciuill libertie) ^d cauilled ^d *Vers. 33.*
at this promise, which indeed did not belong vnto
them, as if he had offered them great indignitie, by
B promising

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promising them libertie, to presuppose their seruitude; alleaging that they were alreadie free, and therefore scorned his promised libertie, which they needed not, being neither seruants by nature or birth, for they *were Abrahams seed*, nor yet by their fortune or personall condition, for they *neuer serued any*. Our Sauour therefore, both to refute their cauill, and also to iustifie his promise, proueth these foure things vnto them: 1. That they were seruants. 2. That they had great need to be made free. 3. That this freedome must come by him. 4. That being freed by him, they should be free indeed.

e *Vers.* 34.

f *Tit.* 3. 3.

g *1. Job.* 3. 8.

h *Vers.* 35.

i *Gen.* 21. 10.

k *1. Tim.* 3. 15.

The first he proueth thus: *whofoeuer committeth sinne*, that is, in whomsoever sinne raigneth, *he is the seruant of sinne*; but such hee insinuateth they were, yea such are all men *f* by nature, vntill they be ingrafted into Christ by faith, and renued by the holy Ghost; and therefore he would haue them to conclude, that, for all their bragges, they were the miserable seruants of sinne, and consequentlie the slaues of Satan *g*, subiect to the curse of the law, and to eternall damnation.

2 That they had great need to be made free, he sheweth both by the inconuenience of their seruitude; (for being *h* seruants, and not sons, howfoeuer now they had a place in the house of God, as *Ismael i* had; yet the time should come, that they should be cast out;) and also by the benefit which should accompanie their freedome, that being made the *sonnes* of God, they should as heires of eternall life, *abide*, not only to the end of their daies in the Church militant (which is the house of God

vpon

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vpon earth) but also for euer in the Church triumphant, which is Gods ^k house in heauen.

3. That the faithfull attaine to this freedome by adoption in Christ. For, to ¹ *so many as receiue him by faith, he hath giuen this libertie or power to be the sonnes of God.* And, ^m *if sonnes, then also heires.* This assertion is presupposed in this place, as being the hypothesis wherupon this inference is grounded. Those that be the sonnes of God, abide in the house of God for euer; therefore if the Son shall make you free, &c. presupposing that men attaine to the freedome of Gods sonnes, by the benefit of Christ, the only begotten Sonne of God.

^k *Iob. 14. 2.*

¹ *Iob. 1. 12.*

Gal. 3. 26.

^m *Rom. 8. 17.*

Gal. 4. 7.

Whereupon, as I said, is inferred the fourth thing, which is my text; *If the Sonne therefore shall make you free, you shall be free indeed.*

As if he had said: you haue no cause to cauill at the promise of libertie, which I make to all them which truly beleue in me. For I tell you vpon my word, which is Amen (that is, true and infallible) that both you, and all men by nature, though the seed of *Abraham* (as you are), though liuing (as you do) in the visible Church of God, are the very seruants of sinne; that being seruants and not sonnes, they must not looke to inherite ⁿ with the sons of the promise, or to abide in the house for euer; but when the time of separation commeth, they shall as ^o chaffe, be seuered from the wheate; as tares, from the corne; as goates, from the sheepe; as ^p *Hagar* and *Ismael*, from *Isaak* the sonne of the promise. Therefore, though your pride will not suffer you to see and acknowledge thus much: yet cer-

ⁿ *Galath. 4. 28.*

^o *Matth. 3. 12.*

13. 30. 25. 33.

^p *Gen. 21. 10.*

Galath. 4. 30.

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Ephes. 2. 3.

tainly great need haue you to be made free; that of the seruants of sinne, you may become the sons of God. But you, who are (as all men by nature are) the children of wrath, cannot possible be the sons of God, except you beleue in me, who am the only begotten Son of God; that I may by the grace of adoption communicate that vnto you, which I my selfe am by nature and eternall generation. So shall you, of the seruants of sinne, sons of Satan, and heires of hell and damnation, be made the sons of God, heires of eternall life, citizens and free denizens of the kingdome of heauen. Whereas now therefore you are miserable seruants, notwithstanding your corporall and carnall libertie, whereof you vaunt, which is not a true libertie, but a voluntarie seruice of sin: if you shall beleue in me, and approue your selues to be my true disciples, by abiding in my words; I, who am the truth, will make you free, not with a counterfeite or imaginary freedome, such as is your libertie, but with a true and spirituall freedome, which is the gracious, and the glorious libertie of the sons of God.

Thus haue you heard the context, or coherence of these words with the former, (whereunto we are referred by this word of inference, *therefore*) wherein diuers things might profitablie be obserued, but that the text calleth me vnto it, as containing matter of greatest importance.

§. Sect. 2.

The text.

The argument

whereof is Chri-

stian libertie.

⁊ Rom. 14. 16.

For Christian libertie, which is the argument of my text, is, as the Apostle saith, *τὸ ἀγαθὸν ἡμῶν*, the verie good of Christians; which Christ our Sauour, taking vpon him the forme of a seruant, hath purchased

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chased with his own most precious blood; which ^{1. Pet. 1. 18.} is the benefit of the Messias, whereunto we are called; Galath. 5. 13. which he hath promised as a reward to his true disciples ^{Gal. 5. 13.}, vers. 32. which as himselfe came to preach ^{John 8. 32.}, Luk. 4. 18. so doth he send vs ^{Luke 4. 18.} his Embassadors to the same end, viz. to preach the Gospell, which is the ^{James 1. 25.} law of libertie, and the doctrine of redemption and freedome by him: that ^{2. 12.} by our Ministerie ^{Act. 26. 18.} men may be brought out of spirituall bondage, vnto the libertie of Gods children. The consideration whereof, as it bindeth me with all reuerent care and intention of mind, to intreate of this argument; so ought it to moue you to heare the same with great diligence and attention. And the rather, not only because among vs, who professe the Gospell, many do not know the Christian libertie, and more do abuse it to their owne perdition; but also because the Papists are both enemies of the libertie it selfe, endeououring by their Antichristian doctrine, to bereaue vs of the chiefe parts thereof, and also malicious slanderers of the most Christian and comfortable doctrine of our Churches concerning the same.

But to come to the words of my text, the summe ^{The explication of the text.} and effect whereof is this: that *Christ the Sonne of God, is the author of true libertie, to all those that truly beleene in him.* For the explication whereof, we are first to speake of this libertie in generall, and afterwards to descend vnto the particulars. In the generall doctrine we are to consider these foure things. ^{The generall doctrine of Christian libertie.}

1. What it is, and wherein generally it doth consist.
2. Who is the author of this libertie, which in the

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text is expressed to be the onely begotten Sonne of God. 3. The subiect or the parties on whom this libertie is conferred, which is plainly gathered out of the context or inference of these words vpon the former, to be all the sonnes of God by adoption. 4. The generall property of this liberty, that it is not a counterfait or imaginary, but a true liberty. Of all which points, I will speake very briefly.

§. Sect. 3.
*The definition
of Christian
libertie.*

^a *Arist. Poster.*

1.14.

^b *Plato in
Sophista.*

As touching the first : for as much as Logicians teach, ^a that the definition of the speciall, is to be fetched from the distribution of the generall ; for which cause, the ^b diuine Philosopher calleth a distribution *βασιλικὸν λόγον*. as being the ready, and as it were the Kings way to a definition: we will therefore take a suruey of the diuers sorts of liberty. For there is an outward or externall liberty, and there is an inward or internall liberty. The former, is the liberty of the outward man from externall or bodily seruitude; which may be called the corporall or ciuill liberty. Of this our Sauour speaketh not, though the Iewes would seeme so to vnderstand him; but of the internall, which may well stand with the outward or ciuill bondage. For as our Sauiour Christ noted them, ^c though outwardly free, to be in spirituall bondage: so contrariwise, those who in respect of the inner man are free, may notwithstanding be subiect to the externall or ciuill seruitude; which nothing impeacheth or impaireth the liberty of the soule and conscience before God. In which regard the Apostle saith; ^d *Hee that is called in the Lord, being a seruant, is the Lords free-man.*

^c *John 8. 33, 34*

^d *1. Cor. 7. 21.*

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man. So that the liberty whereof we speake, is a liberty of the soule, or inner man. Wicked therefore is the doctrine of the Anabaptists, who thereby exempt themselves from all subiection to the ciuill Magistrate, vnder pretence of Christian liberty. I call their doctrine wicked, because the Apostle *Peter* ^c saith; that they who vnder pretence of Christian liberty deny obedience to the Magistrate in lawfull things, doe vse their liberty for a cloake to couer their wickednesse. ^{c 1. Pet. 2. 16.}

Againe, the inward liberty is either a carnall, or spirituall libertie. The carnal libertie is that, whereby the soule of man is free from righteousness: which indeed is a voluntary seruice of sinne. For when men bee free from righteousness, they are seruants of sinne, and contrariwise; as the Apostle ^f sheweth. But our Sauour speaketh of a liberty, ^{f Rom. 6. 20.} which, as it freeth men from the seruitude of sin, and all the spirituall yokes of bondage, which accompany the same; so it maketh them the seruants of righteousness. For when *we are* ^g *made free from* ^{g Rom. 6. 18.} *sinne, we are made the seruants of righteousness.* Wherefore, as in respect of the former, we say with the Apostle; He that is called, being a seruant, is the freeman of Christ: so in respect of this latter, ^h *he that* ^{h 1. Cor. 7. 22.} *is called being free, is the seruant of Christ.* Diuellish therefore is the Doctrine of the Libertines, who vnder pretence of Christian liberty, discharge Christians from all obedience to the law of God, setting them free to do whatsoeuer themselves thinke good. And such is the slander of the Papists, laying that doctrine to our charge, who notwithstanding
are

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are further from it then themselves. For by the Popes indulgences and pardons, and the Priests absolutions, setting men free from sinne for small, and oft times for ridiculous penances, what doe they else but teach men to make but a sport of sin? Of such Libertines the Apostle *Peter*¹ speaketh, that whilest they promise liberty to others, themselves are the seruants of corruption.

2. Pet. 2. 19.

It remaineth therefore, that Christian liberty is a spirituall liberty, freeing the true Christian from the seruitude of sinne, and from all other yokes of spirituall bondage, wherewith sinne had intangled vs.

Neither is Christian liberty onely priuatiue, as being a freedome and immunity from bondage; as though this were all, that by it we are not seruants: but as appeareth by this Scripture, it is also positiue, as being a liberty, power, right, and interest to the priuileges of Gods children, who are also heires of God, and coheires with Christ. For when hee had said that seruants abide not in the house for euer, but that such as be sonnes, abide in the house of God for euer; he inferreth, If therefore the sonne shall make you free, you shall be free indeed. Giuing vs to vnderstand, that those whom he freeth, hee doth not onely make them not seruants, *viz.* of sinne, but also sonnes and heires of God, and citizens of heauen. Euen as they who are made freemen of London, or any other terrestriall Citie, are not onely exempted from being seruants or apprentices; but also are indowed with the liberties and priuileges of free Burgeses and Citizens.

So

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So faith the Apostle, ^k Gal. 4. 5. that Christ hath ^k Gal 4. 5. 6. 7. redeemed those who were vnder the law, that we might receiue the adoption of sonnes, &c.

Christian liberty therefore is a spirituall liberty, which as the ^a Apostle speaketh, the faithfull haue in Christ Iesus. That is the definition. ^a Galath. 2. 4.
 ἐλευθερία ἡμῶν
ἐν Χριστῷ Ἰησοῦ
Χριστῷ ἰησοῦ.

The essentiall parts whereof generally it consisteth, are two. For partly it is priuatiue, as being an immunity from all spirituall bondage; in which respect it is called in the Scriptures ^b λύτρωσις and ^c ἀπο- ^b Heb. 9. 12.
λύτρωσις, that is redemption, and is sometimes expressed by the verbes ^d ἀπαλλάττειν and ^e ῥύειν, signifying deliuerance: and partly it is positieue, as being a right, title, and interest to the priuiledges and prerogatiues of Gods adopted children in Christ, the citizens of the Celestiall Ierusalem: and in this respect it is called ^f ἐξουσία, as Ioh. 1. 12. to those that receiue Christ by faith, he hath giuen ^f ἐξουσίαν, libertie, right or power to be the sons of God, 1. Cor. 8. 9. Take heed, lest ^g ἐξουσία ὑμῶν, your libertie, right or power, bee not an offence to the weake. Thus you see what this libertie is, and wherein generally it doth consist. ^g 1. Cor. 8. 9.

The author of this libertie is Christ the Son of God, as it is heere said: *If the Son therefore shall make you free, &c.* so the Apostle calleth it ^h the libertie ^h Galath. 2. 4.
which we haue in and by Christ: & againe, ⁱ the libertie ⁱ Galath. 5. 1.
wherewith Christ hath made vs free. For he is ^j ὁ ῥυόμενος, ^j Rom. 11. 26.
^k that Deliuerer which should come out of Sion, who deliuereth vs ^k from the wrath of God, from the tyrannie of Satan, ^l dissoluing the works of the diuell, ^m binding the strong man and casting him out, ⁿ spoiling ⁿ Mat. 12. 29.
Colos. 2. 15.
princi-

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4.8. principalities and powers, and leading captiuitie
 captiue; from the bondage of sinne, for he is the
 p John 1.29. p *Lambe of God that taketh away the sinnes of the world,*
 q 1 Iohn 1.7. whose blood doth q cleanse vs both from the guilt
 Heb.9.14. of sinne, and also from the corruption: for there-
 1.Pet.1.18. fore he r gaue himselfe for vs, that he might redeeme vs
 Tit.2.14. from all iniquitie, and might purge vs to bee a peculiar
 people to himselfe, Zealous of good workes. And hee is
 that perfect Sauour, out of whose side issue both
 f Ioh.19.34.35 f *blood and water*; the blood of redemption, to free
 1.Ioh.5.6. vs from the guilt of sinne; and the water of abluti-
 on, to cleanse vs from the corruption. From the
 Gal.4.4. law r, for *therefore was he borne of a woman, and made*
 under the law, that he might redeeme them that were
 under the law. From death and damnation; for ther-
 u Gal.3.13. fore he became a u curse, that wee might bee freed
 from the curse; therefore hee died, that through
 * Heb.2.14.15 * *death he might vanquish him, who had the power of*
death, that is, the diuell; and that he might deliuer them,
who through feare of death, were all their life time sub-
iect to bondage.

But this needeth no prooffe, for in that we pro-
 fesse him to be our redeemer, by whom wee haue
 x redemption, we all acknowledge him to be the
 author of our libertie. Let vs rather consider, how
 he procureth this libertie vnto vs. This he doth two
 waies; both meritoriously, and effectually. By his
 merit, in y giuing himself to be a price of ransome for vs.
 For, as Peter z saith, we are redeemed not with any cor-
 ruptible things, as siluer and gold, but with the precious
 blood of Christ, by a which blood he is entred once into
 the holy place, hauing procured an eternall redemption
 for

a Ephes.1.7.
 1.Cor.1.30.

y 1.Tim.2.6.

z 1.Pet.1.18.19

a Heb.9.12.

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for vs. Secondly, by the efficacie of his spirit, for we are not to imagine, that Christ hath only merited and purchased this libertie for vs; but that also he doth confer, applie, and bestow it vpon vs: which he doth by giuing vnto vs his ^b Spirit. For, as in the naturall bodie, the animall spirit, which causeth sense and motion, is from the head sent into all the members of the bodie; so in the mysticall bodie of Christ, the Spirit of ^c libertie is communicated to all his members; by which spirit he dwelleth in vs, and effectually worketh this libertie, in the degrees of our saluation, viz. vocation, iustification, sanctification, glorification, (as you shall heare anon, and by the meanes of our saluation. The principall whereof is the preaching of the Gospell, which is the Law ^d, or doctrine of libertie, the ministerie whereof was ordained to this end, to ^e open mens eyes, to turne them from darknesse vnto light, and from the power of Satan vnto God, that by faith in Christ, they may receiue forgiuenesse of sinnes, and inheritance with them that be sanctified.

This teacheth vs, that in our selues we are seruants, (for else we needed not a redeemer) and of our selues not able to free vs out of bondage, that there was no meanes to set vs at libertie, but the most precious ransome, which Christ our blessed Sauour paid for vs. That we should acknowledge the infinite loue of God ^f the Father, who gaue his Sonne, and of the Sonne ^g who gaue himselfe to be a ransome for vs. That we may acknowledge our selues bound to be thankfull ^h vnto him, for let them giue thanks whom the Lord hath redeemed. That

The use of this doctrine concerning the author of our libertie.

^f Iob. 3. 16.
^g Iob. 4. 10.
^h Iob. 15. 13.
^b Psal. 107. 3.
^d Col. 1. 12. 13. 14.
^e Rom. 7. 25.
^c 1. Cor. 15. 57.

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we may highly esteeme of this libertie, which cost so deare a price : that with all diligence we vse the meanes to obtaine it, and neuer be at rest vntill we be made partakers of it: when we haue obtained it, to stand fast in it; not to abuse it to licentiousnes, but to vse it to the glorie of our Redeemer, who hath freed vs from the spirituall bondage of sin and Satan, not that we might sinne freely, but that we might ^k *serue God without feare, in holines and righteousness before him all the daies of our life.* We must remember, that being ^l bought with a price, wee are not our own, but his that bought vs : and therefore should not seek our selues, or serue our owne lusts, but should glorifie him both in our soules and bodies, which are not ours, but his that hath bought vs, &c. And so much of the author of this libertie.

§. 5.

The subiect of this libertie, or parties on who it is conferred.

Now followeth the subiect or parties to whom this libertie belongeth, which by the context appeareth to be those, who by the grace of adoption and regeneration, are made the sonnes of God in Christ. For naturally we are all seruants, seruing a most seruile and flauish seruitude vnder sin and Satan ; which must seriously be acknowledged of vs, before we will either truly desire to be made partakers of this libertie, (for none need to be freed, but those that are in bondage) or will profit by this doctrine, as appertaining vnto vs. Our Sauour therefore, according to the ^m prophesie of *Esay*, saith, ⁿ that he was sent to *preach libertie and deliuerance to the captiues, and to set at libertie the broken hearted.* He came to seek and to saue ^o *that which was lost* : neither came he to ^p *call the righteous* (in their owne

^g *Galath. 5. 1.*

^k *Luke 1. 74.*

^l *1. Cor. 6. 19. 20*

^m *Esay 61. 1.*

ⁿ *Luke 4. 18.*

^o *Mat. 18. 11.*

^p *Matth. 9. 13.*

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owne conceits) *but sinners vnto repentance:* to fill the
a poore and the hungry ^r with good things, whilest ⁹ *Matth. 5. 3. 6.*
the rich are sent emptie away. ⁷ *Luke 1. 53.*

Neither must we deceiue our selues with this
conceit, that because we professe our selues to be
redeemed, and do liue in the house of God which
is his visibie Church, therefore we haue all attain-
ned this libertie alreadie. For in the house of God,
there be as well ^r vessels of dishonor, as vessels of ⁷ *2. Tim. 2. 20.*
honor; in the ^r floore of God, as well chaffe as ⁷ *Matth. 3. 12.*
wheate; in the ^u net of God, as well bad fish as that ^u *Matth. 13. 47*
which is good; in the ^{*} field of God, as well tares ^{*} *Matth. 13. 24*
as corne; in the familie or house of God, as well
^{*} seruants as sonnes; in the flocke of God, as well ^{*} *Ioh. 8. 34. 35.*
⁷ goates as sheep. Vnlesse therfore you be the sons ⁷ *Matth. 25.*
of God by faith, truly called, engrafted into Christ ^{32. 33.}
as his members, regenerated by the Spirit of God,
this libertie as yet doth not belong vnto you. For
it is a libertie, as the Apostle saith, ² *which we haue in* ² *Galath. 2. 4.*
Christ, that is, which we being in Christ haue by
him, as after we shall heare: (which also) is confer-
red vpon vs, in and by our vocation, iustification
and sanctification; and therefore none enioy it, as
actually made free, but such as are sanctified, iusti-
fied and called.

But heere some will obiect: Are not wee the
Church of God, and is not the Church a company
of men called? haue we not been baptised, and by
baptisme regenerated, made the members of Christ,
and children of God? How the do you say, we are
not free? Beloued, as this obiection is not vnlike
the cauill of the captious Iewes in this place; so

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must it receiue the like answer. *Verily, verily I say vnto you, faith our Sauour, he that committeth sin is the seruant of sinne, and the seruant shall not abide in the house, &c.* I know that you are the Church of God, as these *Iewes* were; and that you haue been baptised, as they had been circumcised. But you must distinguish, first, of the Church; that there is a Church visible, and a Church inuisible, which is the mystical body of Christ. And you are to know, that there bee many in the Church visible, which are not ^a of the Church inuisible; many in the house of God, which be seruants and not sonnes. Secondly, of calling; that there is an outward calling by the Word, which is common to all in the Church, of which it is said, ^b many called, and few chosen. And there is an inward and effectuali calling, according to *Gods purpose*, of which it is said, ^c whom he elected, he called. Thirdly, of Baptisme; there is an outward Baptisme, which is the sprinkling of the ^d flesh with water, and an inward Baptisme, wherein the soule is ^e sprinkled with the blood of Christ, and with the water of the holy Ghost, whereof the outward is a signe. Fourthly, of vnion with Christ, for there is a sacramentall vnion in Baptisme, & a spirituall by the ^f holy Ghost & by faith. Lastly, of Christians, members of Christ, sonnes of God. For as the Apostle distinguisheth the ^g Iewes, that they were either outwardlie Iewes and in shew, or inwardly and in truth; and our Sauour in the next ^h words, the seed of *Abraham* according to the flesh, and according to the promise. For as *Paul* also saith, *they which*

^a 1. Ioh. 2. 19.

^b Matth. 10. 16
and 22. 14.

^c Rom. 8. 28. 30

^d 1. Pet. 3. 21.

^e Heb. 12. 24.
1. Pet. 1. 2.

^f 1. Cor. 12. 13.

^g Rom. 2. 28. 29

^h Ioh. 8. 37. &c.

ⁱ which bee of faith, are the sonnes of Abraham : so ^{i Gal. 3. 7.}
men are called Christians, members of Christ,
sonnes of God, not onely who are such indeede
and in truth; but also such as are Christians onely
in profession, members of Christ in appearance,
^k sonnes of God in respect of the outward cou- ^{Exech. 16.}
nant. Wherefore though you liue in the visibie ^{20. 21.}
Church, though you be called, though you haue ^{Matth. 8. 12.}
been baptized, and by baptisme sacramentally vni-
ted to the body of Christ, which is his Church;
though in your owne profession, and in the repu-
tation of others, who conceiue of you (as they
ought) according to the iudgement of charitie,
you are Christians, members of Christ, and sonnes
of the kingdome: notwithstanding, if you doe not
truely belceue in Christ and vnfainedly repent of
your sinnes, you are seruants and not sonnes. Yea,
so farre shall these outward priuiledges be from
exempting you from damnation, that they shall
greatly aggrauate your iudgement. For hath God
called, vs and we are not called? hath he inuited vs
to turne vnto him, and we are not conuerted? hath
he by his Ministers ^l intreated vs, that we would be ^{1 2. Cor. 5. 20.}
reconciled vnto him, and we will not be reconcil-
ed? hath he offered vs infinite mercy in the my-
sterie of our saluation by Christ, and we haue de-
spised the same, not caring to apprehend the mer-
cies of God and merits of Christ, but suffering his
precious blood to be spilt as it were on the ground
in vaine? hath he often sought ^m to gather vs vnto ⁿ ^{Matth. 23. 37}
him, as the Hen gathereth the Chickens vnder her
wings, and we would not? Then haue the meanes
of

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2. Cor. 2. 16.

Matth. 10. 15.

Matth. 11.
21. 23.

of saluation been the meanes of obduration vnto vs; and the Word, which to the faithfull is the ^a fauour of life vnto life, vnto vs is become a fauour of death vnto death. Yea, for this contempt of the Gospell, if we persist in it, our estate in the day of iudgement shall be more ^o intolerable, then theirs of Sodom and Gomorah. And vnto vs belongeth that fearful ~~wo~~ denounced by our Sauour Christ, ^p Woe to thee Chorazin, woe to thee Bethsaida, woe to thee Capernaum: for if the meanes which you haue had, had been vouchsafed to them of Tyrus and Sidon, yea to them of Sodom, they would haue turned vnto God, but *I say vnto you, it shal be easier for them in the day of iudgement, then for you.* Againe, hath the Lord sent his Sonne to redeeme vs, giuen vs meanes to applie Christ vnto vs, hath he entreated vs to belecue and repent, and put to his seale in Baptisme, thereby assuring vs, that if we belecue and repent, our soules are washed with the blood of Christ, that we are ingrafted into him, and in him are made the sons of God, and heires of eternall life: Shall not wee therefore most worthily perish in our sinnes, if notwithstanding we will not belecue and repent; especially hauing in our Baptisme by a solemne vow bound our selues therto. The consideration wherof must force men, who are not yet regenerated, vnfainedly to turne vnto God, & to lay hold vpon Christ by faith. For it is most certaine, though they liue in the house of God, which is his Church, yet vntill they truly belecue and repent, they are seruants and not sonnes: and such seruants as are held vnder

vnder the most miserable and basest flauerie of sin and Satan : being not only bound hand and foot, yea in heart and mind, so that they can neither doe nor thinke that which is spiritually good ; but are also caried away & captiue, to performe the will of Satan, and the lusts of the flesh ; whereby it comes to passe, that as they can do no good, so can they do nothing but sinne.

The next thing to be considered, is the qualitie of this liberty, viz. that it is a true liberty. For neither is it an imaginarie libertie, as in the paradox of the Stoicks, who held that wise men of the world were only free, whē they also, being not freed by Christ, were and are no better but seruants; or in the secure imaginations of carnal men, who with these Iewes, though being in bōdage, think thēselues free. Neither is it a loose liberty or licentiousnes, such as Libertines assume to thēselues, but a true & a holy liberty, wherby we being freed from sin, become seruants of righteousness, & being deliuered from the hands of our spiritual enemies, are inabled to worship God with willing minds, & chearefull hearts : for that is the only true libertie: & such is the libertie of the Saints in heauen, and of the blessed Angels, who count it not only their libertie, but also their happines, willingly and cheerefully to serue the Lord. For if the Sonne, who is the truth, shall make you free, then shall you be free *in* indeed, and in truth.

This therefore, as it serueth for the comfort of the godly ; so also for the terror of the wicked. For, from this speech of our Sauour, we may conclude

D

both

*2 Tim. 2. 26.
Titus 3. 3.*

§. 6.

*The qualitie or
propertie of this
libertie.*

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both waies. 1. Whosoever are made free by Christ, they are free indeed : but all the faithfull are made free by Christ; therefore (whatsoever the diuell or their owne corruption can object to the contrarie) they are free indeed.

Againe, If the Son make you free, saith Christ, then are you free indeed; but you (say I to vnbelieuers and impenitent sinners,) are not free indeed : *For he that committeth sin, is the seruant of sin;* therefore, howsoever you professe your selues redeemed by Christ, and howsoever also it be most true, that Christ hath paid a ranome sufficient for the redemption of all; yet are you not actually redeemed, nor the benefit of redemption applied vnto you, vntill you bee ingrafted into Christ by faith, and renued by the holy Ghost. And the same may be confirmed by the oath of the Lord, (*wherein it is impossible that he should lie,*) the oath which he sware to our father *Abrahā*, that he would giue vs, both that we should be deliuered from the hand, that is, the power and dominion of our spirituall enemies; and *being deliuered, should also haue grace to worship God without feare, in holines & righteousness before him, all the daies of our life.* If therefore we do not endeouour to worshippe God in holines and righteousness, with willing minds and vpright hearts; it is as sure as the oath of the Lord is true, that as yet we are not actually freed and redeemed by Christ. *For if the Sonne make you free, you shall be free indeed.*

And thus much of the general doctrine of Christian libertie : wherein I haue been the shorter, because all these points, wherof I haue thus generally
and

^s Hebr. 6. 18.

^s Luk. 1. 73. 74.

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and briefly spoken, viz. that Christian libertie is a spirituall libertie, which the faithfull haue in and by Christ Iesus; that it consisteth on two parts, an immunitie and freedome from all spirituall bondage, and an *ignota*, and right to the priuiledges and liberties of Gods children: that Christ our redeemer is the author of this libertie, both in respect of his merit and efficacie: that it is bestowed only vpon the faithfull, who are the sonnes of God and members of Christ: and lastly, that this libertie of Christians is a true libertie; all these points, I say, will more plainly and fully appeare in the particulars, whereunto we are now to descend.

Christian libertie therefore, is either *libertas*

Via, of this life, such as is incident vnto vs whiles we are in the way, whereof some not vnfitly vnderstand our Sauour to speake. Luk. 12. 58. *Giue diligence to be deliuered from thy aduersarie, whiles thou art in the way, &c.* vnderstanding by the Gouvernor, God; by the Iudge, Christ; by the aduersarie, the diuell, sin, a guiltie conscience, the sentence of the law; by the way, this life; by the officer the Angels, by prison, hell, &c.

§. 7.

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Luk. 12. 58.

Patria, of the life to come, which we shall enioy, when being come to the end of our way, wee shall haue the end of our faith, which is the saluation of our soules.

1. Pet. 1. 9.

The former is freedome from the bondage of sinne,

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* *Rom.* 8. 21. sinne, the other from the * bondage of corruption.
 * *Ephes.* 1. 7. 14. The former is simplie called ἀπολύτρωσις, * redemption, the latter ἀπολύτρωσις τῆς περιποιήσεως, the redemption of possession : for by the former we are heires, *spe*, in hope and expectation ; by the latter, *re*, in deed and possession ; the one is begun and in part, the other perfect and complete : the one, the libertie of grace, the other, as the Apostle speaketh γ, ἐλευθερία τῆς δόξης, *the libertie of glorie*.

γ *Rom.* 8. 21.

The libertie of grace.

* *Titus* 1. 4.

* *Jud.* 3.

δ *Gal.* 4. 3. 3.

ε 3. 24.

* *Rom.* 4. 23. 24

δ *Iam.* 2. 20. 21.

Of these in order : And first of the libertie of grace, which euen in this life the faithfull do enioy in and by Christ. And it is either common to all the faithfull, as well of the old Testament as of the new ; or peculiar to the faithfull vnder the Gospel. The faithfull vnder both Testaments were and are sonnes ; who as they haue the same * cōmon faith, so haue they the same * common saluation, and therfore the same libertie and right, in respect of the inheritance it selfe, and all the degrees thereof. Notwithstanding, there is difference betweene sonnes vnder age, and in their minoritie, in respect of discipline and gouernment, and those who are come to yeares : the former being nurtured by schoolemasters, and gouerned by tutors, as the Apostle saith ^b of the faithfull before the incarnation of Christ ; the latter set at libertie from such discipline and gouernment. Otherwise, as they had the same faith, and the same iustification (for all the faithfull both before Christ and after, were and are iustified by faith, as *Abraham* ^c was, *Rom.* 4. and by such ^d a faith, *Iam.* 2.) so haue they the same libertie which is obtained by faith, and in some chiefe points

points thereof is, as *Calvin* saith, an appendix of *Instit. lib. 3. cap. 19. §. 1.*
iustification.

The common libertie of grace, which may fitly be called the libertie of *The libertie of saving grace.* saving grace, containeth many particulars; which, for your easiest remembrance, may be reduced to these three heads.

For it is a libertie which wee haue in and by our

Vocation.

Iustification.

Sanctification.

For, although these three concur in time, because a man is no sooner effectually called, but he is also iustified before God, and no sooner iustified, but hee beginneth also to bee sanctified (which is duely to be obserued of those, who presuming, and that perhaps for a long time, that they be called and iustified, doe still remaine vn-sanctified) notwithstanding in order of nature *vocation* *Rom. 8. 30.* goeth before iustification, and iustification before sanctification. And let this also by the way be obserued for the comfort of the godly. For who-soeuer, professing the true faith, hath a true purpose and vnfaigned desire to walke before God in the obedience of his will, making conscience of all his waies: that man, howsoeuer besides his general purpose he may faile (& as we all doe) in many particulars; yet he is sanctified, and from his sanctification may certainly conclude, that he is iustified, that he is called, that he is elected, that he shall be saued. For the fruite could not bee good, vnlesse the tree or the branch that beareth it were good, and the branch cannot be good, vnlesse it be ingrafted into Christ, *the onely true vine*: that *Ioh. 15. 1. 5.*

is to say, a mans conuersion is neuer acceptable vnto God, before his person be accepted; and his person is not accepted, vntill hee bee vnited vnto Christ. For the better vnderstanding of this point, wee must remember, that Christ at a deare price hath long since purchased this liberty for vs, and hath meritoriously wrought our freedome. But none are actually and effectually set at libertie, but those alone, who haue actuall vnion and communion with Christ. Now in our effectuell vocation, we haue vnion with Christ; and in our iustification and sanctification, communion with him. In the former, in respect of his merits apprehended by faith, and communicated vnto vs by imputation; in the other, in respect of his graces, which being in him without measure, are by his spirit from him deriued, and in some measure communicated vnto vs by infusion.

ⁱ Iohn. 1. 16.

§. 8.

*The libertie of
Vocation.*

^k Gal. 5. 13.

But let vs speake of them seuerally. And first, as touching our vocation. I say with the Apostle, ^k Gal. 5. *Brethren, you are called vnto libertie*: which words we are thus to vnderstand, that by our calling we are not only inuited vnto Christian libertie in generall, as a maine benefit of our Christian profession; but also by it are enfranchised, being thereby put into possession of a good part of it, and entituled to the rest. For whereas naturally we are wholly, and not onely in part (for that may be verified of the faithfull, Rom. 7. 14.) carnall, sold vnder sinne; by our calling we are first made spirituall, being in some measure indued with the spirit of Christ. Now the spirit of Christ, being the *spirit of libertie*,

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libertie, as *David* speaketh, ¹ Psalm. 51. we may re- ¹ Psalm. 51. 14.
solue with the Apostle, ^m that *where the spirit of the* ^m 2. Cor. 3. 17.
Lord is, there is liberty.

But the liberty which we haue by our calling
standeth on these degrees. First, as it is an immu-
nitie; our mindes are therein freed from the serui-
tude of blindnesse and incredulitie, our hearts and
willes from the bondage of that, which the Apo-
stle calleth ^{απειθείαν}, (vnder which all men natural- ^α Rom. 11. 32.
ly are concluded) that is, disobedience and infide-
litie; our selues, from the seruitude of Satan, being
called and as it were culled out of the world,
whereby is meant the company of worldly men,
which is the kingdome of the diuell, (who is the
°Prince, yea the God ^ρ of the world, working ef-
fectually ^{εν τοις υιοις της απειθείας}, & in the children of in-
fidelitie and disobedience, blinding their vnder-
standings, and ^τ captiuating their willes:) and last-
ly translated from the most slauish estate of dam-
nation, being ^ε redeemed from among men, and ^ε Apoc. 14. 4.
deliuered out of the ^τ world, which because it ^ε Gal. 1. 4.
wholy, as Saint *John* ^υ saith, ^{εν τω παντος κειται}, lieth vn-
der the subiection of the diuell, (who hath the
*power of death) is also subiect to death and dam-
nation. ^υ 1. John 5. 19.
*For he is ο πο-
της, of whom
he had spoken,
verse 18.
* Hebr. 2. 15.*

As it is ^{δυναμις}, that is, a power and interest; wee
are in our calling indued, as I said, with the spirit of
libertie, which freeth our soules by enlightening
our minds, perswading our iudgements, and softe-
ning our hearts, enspiring thereinto godly desires
and gracious resolutions; whereby he beginning
the grace of faith in vs, doth regenerate vs and
vnite

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vnite vs vnto Christ. So that by our effectuall calling, in regard that therein the spirit of libertie is communicated vnto vs, and the sauing grace of faith is therein begotten in vs, wee are made the sonnes of God and members of Christ, and are not only entituled to all the rights and priuiledges of the children of God, and members of Christ; but also are presently * translated, as it were from death to life, and from the state of damnation, vnto the state of grace and saluation.

* Iohn 5.24.

γ 2. Cor. 3.8.

1. Pet. 1.23.

z Rom. 10.8.

a Jam. 1.18.25.

b 2. Thes. 2.14.

c 2. Cor. 3.5.

d Gen. 6.5. &

8.21.

e Rom. 8.7.

f 1. Cor. 2.14.

g 1. Cor. 12.3.

But these things doe neede some further explanation. First, therefore in the ministerie of the Gospell, which is the ministerie γ of the spirit, the z word of faith, the seede of regeneration, the a lawe or doctrine of liberty, and the ordinarie meanes of our b vocation, the Lord, preuenting vs with his grace, sendeth the spirit of his sonne into our hearts; which being, as I said, the spirit of libertie; first, freeth our minds from the bondage of ignorance, incredulitie and vanitie, wherein vntill then we were held captiue, not once able of our selues to entertaine a c good thought, the whole frame of our thoughts being d onely euill continually; the wisdom of our flesh, e or that which our flesh mindeth, being enmitie against God; our selues, not onely not perceiuing, but being f not able to perceiue the things which are of the spirit of God, and much lesse able to giue assent vnto them (for no man can say that g Iesus is Christ but by the holy Ghost) and much lesse to assent effectually, or by a liuely faith. The spirit of God therefore by the ministerie of the word (which is a light

^h light vnto our feete) as the meanes, and by the ^h *Psal. 119. 105* Ministers of the Gospell as his instruments (who are therefore called the ⁱ light of the world, and ⁱ *Matth. 5. 14.* are sent by Christ to ^k open our eyes, and to giue ^k *Act. 26. 18.* light to them that sit in ^l darkenesse, and in the sha- ^l *Luk. 1. 79.* dowe of death) enlighteneth our minds to vnderstand, and openeth our hearts as he did the heart of *Lydia*, perswading our soules ^m *ᾠροῦσιν τοῖς καλεμένοις, m Act. 16. 14.* that is, not onely to attend, but, as the word also signifieth, to assent to those things which are spoken by the Ministers; and thereby maketh vs vnfaignedly to acknowledge and seriously to consider, both our miserable seruitude and damnable estate in our selues, and also the gracious libertie and sauing grace of God offered in Christ. And this is the first degree of the libertie which wee haue in our calling, that therein we are called out of ⁿ dark- ⁿ *1. Pet. 2. 9.* nesse into light. Of this liberty the Apostle speaketh, *2. Cor. 3.* ^o that whereas there is naturally a ^o *2. Cor. 3. 15.* vaile ouer mens hearts, that they cannot vnderstand the Word; this vaile is taken away by the spirit of God, when they turne vnto the Lord. Now the *Lord* (saith he) *is the spirit, and where the spirit of the Lord is, there is libertie.* In this regard the spirit is compared to an ^p eye-salue, and is cal- ^p *Apoc. 3. 18.* led that ^q anointing, which, being receiued from ^q *1. Job. 2. 27.* Christ, teacheth vs all things.

Hauiug thus reuealed vnto vs both our owne miserable estate in our selues, and the infinite mercies of God in Christ, and moued vs truely to assent thereto; in the next place hee toucheth our hearts with a sense of our misery, and with a ha-

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* Rom. 1. 16.

† Esai. 53. 1.

† Ioh. 3. 19.

Act. 26. 18.

† Zac. 12. 10.

Rom. 8. 26.

* John 1. 12.

* Act. 26. 18.

† Colos. 1. 13.

† Ephes. 2. 19.

tred of sinne, which hath brought vs into that miserable estate, and by the ministerie of the Word, which is his ^r power to our saluation, & his ^t arme to draw vs vnto him, he turneth our will and affections from darknesse (which naturally ^r we loue) vnto light, not only working in vs hartie desires, to come out of that damnable estate, and to be made partakers of Christ (which desires also he being the ^u Spirit of supplication, helpeth vs to expresse in hartie prayer;) but also inspiring into vs a settled resolution, that for as much as libertie and saluation is promised to all that receiue Christ by faith; we will therfore resolue vndoubtedly to acknowledge him to be our only Sauour, and to rest vpon him alone for saluation. Thus by working, 1. In our minds an effectuall assent to the promise of the Gospell. 2. In our hearts an earnest desire to bee made partakers of Christs merits, and 3. In our wil a settled resolution, to acknowledge him to be the Messias, and to relie vpon the mercies of God and merits of Christ, for iustification and saluation, (by which three we do * receiue Christ), the Spirit of God begetteth the grace of iustifying faith in vs. In the begetting whereof, he doth not only * turne men from darknesse to light, and from the power of Satan vnto God; but also regenerateth them, and vniteth them vnto Christ, making them of the children of wrath, the sonnes of God; of the impes of the old *Adam*, members of Christ; and of the subiects of Satan in the kingdome of ^y darknes, fellow ^z citizens with the Saints in the kingdome of God. And this is the liberty which we haue by our calling.

calling. As for the teachers of free will, and the magnifiers of our pure naturals; they neither acknowledge the woful bondage wherein we are by nature, nor the happie libertie, whereunto we are, not borne, but called. For this is a libertie, *ad quam non nati, sed renati sumus*; which we haue not by generation, but by regeneration. Neither is it a common libertie of al, but a libertie peculiar to the people of God, who are a people ^a set at libertie, peculiar to the sonnes of God, and members of Christ. ^a 1. Pet. 2. 9. But it will be said, if there be no freedome in our willes before we be called, then belike we are called and saued against our willes, and we must look with the Enthusiasts for violent raptures. I answer, that there is in our willes a freedome of nature, whereby it is free from compulsion. For, that the will should be forced, it implieth a contradiction: for then it should both will and nill the same thing at one time. Notwithstanding this freedome of the will, vntill it be freed by grace, is a voluntary seruice of sinne; voluntarily and with greedinesse, willing that which is euill, although it can will nothing else. But the preuenting grace of God, whereby we are called, is perswasive, and that ordinarily by the Word; drawing vs indeed, and so of vnwilling making vs willing, but this is by perswasion, and not by compulsion. For although our willes in the first act of our conuersion be meereely passiue, and none can come to Christ vnlesse the ^b Father ^b Joh. 6. 44. draw him: yet we can no sooner conceiue a man to be effectually called, then that he is made willing. For in the very act of our calling, of vnwilling

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we are made willing; and no sooner are we effectually drawne, but we willingly come: in which sense true is that saying of *Chrysostom*, ἔλκει μὲν ὁ θεός, ἀλλ' ὁμολογῶν δὲ ἔλκει, God indeed draweth, but he draweth him that is willing. Wherefore though our willes doe not concurre, *ad vocationem*, vnto our calling; yet they concurre, *in vocatione*, in our calling, being therein made free.

§. 9.
*Justification
and sanctifica-
tion not to be
confounded.*

Now we are to intrcate of the libertie which we haue both in our iustification, and also in our sanctification. For howsoever these graces do alwaies so concurre, as that whosoever hath the one, hath the other; and whosoever hath not both, hath neither; yet are we carefully to distinguish them. For the Papists in not distinguishing them, confound the Law and the Gospell, abolish the maine benefit of Christ, which in the Scriptures goeth vnder the name of iustification, and with it the libertie which we haue by it; and lastly, by their Antichristian doctrine teach men to place the matter of their iustification, and the merit of saluation in themselves. For they do teach, that a man is iustified, when he is made righteous by righteousnessse inherent in himselfe, and performed by himselfe, and accordingly make two degrees of iustification: The one, which they call the first iustification, when a man of a sinner is made iust, by the infusion of faith, hope, and charitie; the other, which they call the second iustification, when a man of a iust man is made more iust by bringing forth good workes. So that according to their doctrine, the righteousness of the first iustification, is habitual
and

and inherent in themselves; of the second, actually, and performed by themselves. And whereas iustification standeth on two parts, viz. remission of sin, and the making, or, as the ^c Apostle speaketh, constituting of vs righteous; as they teach, that we are made righteous; not by imputation, but by infusion of righteousness: so they teach, that remission of sinne is the deletion of sinne, and that sinnes are then pardoned, when by infusion of the contrarie graces they are expelled. Euen as water is then said to be warmed, when by the accession of heate the cold is expelled. Againe, where the Scripture saith, that we are iustified by grace, that is, by the meere fauour of God in Christ, by faith without workes, by the righteousness of God, which without the law is manifested in the Gospell; they by grace vnderstand the graces of God in vs, which they say concur with faith vnto iustification; by righteousness, not the righteousness of Christ apprehended by faith, but a righteousness from Christ infused into vs, &c. Which doctrines, being vnderstood of sanctification, are for the most part true. For we do not deny, but that the matter of our sanctification is inherent in vs, and performed by vs; and that it is partly habituall, and partly actually, that it consisteth in our dying vnto sinne, which is called mortification, and living vnto righteousness, which is called viuification: that there be degrees thereof, according to the measure of grace receiued: that we are sanctified by the grace, or rather graces of God in vs; and that thereunto not faith alone, but hope and charitie, & other both inward

Rom. 5. 19.

Rom. 3. 24.

graces and outward obedience do concur, &c.

But if the iustification which the Papists teach, be nothing else but sanctification; what then is become of that, which in the Scriptures goeth vnder the name of iustification, and is the maine benefit of the Messias, wherby we are not only freed from the guilt of sinne, which bound vs ouer to death and damnation; but also are in Christ accepted as righteous, and made heires of eternall life; by which we are freed from the feare of damnatiō, and are entitled vnto the kingdome of heauen? Surely by the Popish doctrine it is in a manner abolished, and with it the libertie which we haue by it, which is no lesse then our deliuerance from hell, and our title to the kingdome of heauen, which if we haue not by Christ, we haue no saluation by him. For it is certaine, that whereby we are iustified, thereby we are saued.

This most pernicious and Antichristian error they seeke to iustifie by the like notation of the Latine words. For, as to be sanctified, is to be made holy, by holines wrought in vs; so to be iustified, in their conceit, is to be made iust, by righteousness wrought in vs.

Whereunto I answered, that if the Latine notation were to be respected, it would not hinder our cause. For, we do freely confesse, that whom the Lord iustifieth, he maketh iust. But then the question is, whether by imputation, or by infusion. By imputation, we say, as he iustifieth; by infusion, not as he iustifieth, but as he sanctifieth. But the Latine word is no further to bee vrged, then as it is the translation

translation of the Hebrew word in the old Testament, and of the Greeke in the new, which signifieth to iustifie. Now it is plaine, that both the Hebrew *קדש*, and the greeke *δικαιοσύνη*, is *verbum forense*, a iudiciall word ascribed vnto God, as the Iudge; to teach vs, when we thinke of iustification, to summon our selues before the iudgement seat of God. And in this sense it is opposed to condemning, as in the ^d iudgements of men, Deut. 25. 1. Prou. 17. 15. so in the ^e iudgement of God, Matth. 12. 37. By thy words thou shalt be iustified, and by thy words thou shalt be condemned; 1. King. 8. 32. Rom. 5. 16. 18. and Rom. 8. 33. Hereby then appeareth, both what iustification is, and wherein it differeth from sanctification. For the contrarie to sanctifying, is polluting; but the contrarie to iustifying, is condemning. Wherefore, as sanctifying being the contrarie to polluting, doth signifie making holy; so iustifying being the contrarie to cōdemning, doth signifie absolving, acquitting, pronouncing iust. And in this sense euermore, in the question of iustification, it is vsed when it is ascribed vnto God. Neither are the Papists able to produce any one testimonie, where iustification being ascribed to God, (as ^f It is God that doth iustifie) doth signifie making righteous by infusion. This then is the first note of difference, whereunto others may be added. For in iustification, as I said before, we haue communion with Christ, in respect of his merits imputed vnto vs, to free vs from the guilt of sinne, and feare of damnation, and to entitle vs to the kingdome of heauen. In sanctification we haue commu-

^d Deut. 25. 1.
^e Prou. 17. 15.
^e Mat. 12. 37.
^f 1. King. 8. 32.
Rom. 5. 16. 18.
Rom. 8. 33.

^f Rom. 3. 26.
8. 33.

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communion with Christ in respect of his graces, which being in him without measure, are by his spirit deriued to vs in measure, and communicated by infusion, to free vs from the corruption and dominion of sinne, and to prepare and fit vs for the kingdome of heauen.

3

The matter therefore of Iustification, or that whereby we are absolued, and in respect whereof, God doth acquit vs from our sinnes, and accepting vs as iust, doth so pronounce of vs, is the merits, righteousness, and obedience of Christ our Saviour. For by what we are redeemed, by that we haue
8 remission of sinnes, or iustification; but we are redeemed only by the merits and righteousness of Christ, and not by our owne; and therefore we are iustified by the righteousness of Christ, and not by that which is inherent in vs, or performed by vs: but our sanctification consisteth in the graces of Gods spirit inherent in vs, and the new obedience performed by vs.

8 Ephes. 1. 7.
Colos. 1. 14.

4

We are iustified by imputation of Christs righteousness, when God imputing to a believer the righteousness of Christ, and accepting of it in the believers behalfe, as if he had performed it in his owne person, doth not only acquit him from his sinnes, but also accepteth of him as righteous in Christ, and as an heire of eternall life. For as Christ was made a sinner for vs, so are we made
h righteous before God in him: Christ was made a sinner for vs, by imputation of our sinnes to him: therefore we are made righteous before God in him, by imputation of his righteousness vnto vs. Againe, as
we

2. Cor. 5. 21.

we were made sinners, that is, guiltie of the first Adams transgression; ¹ so are we iustified by the obedience of the second *Adam*. But we are guiltie of the first *Adams* transgression by imputation. For how should that being an action, and therefore transient, be communicated vnto vs? Let *Bellarmino* answer: It is communicated to vs, saith he, ^k as transient things vse to be communicated, that is to say, by *imputation*. Therefore we are iustified by imputation of the obedience of the second *Adam*. For the obedience of Christ which he performed on earth, being transient, how could it be communicated vnto vs, but as *Bellarmino* saith, all transient things are communicated, viz. by imputation? The reason of which imputation is this. For as all men being in *Adam* as the roote of mankind, originally, are guiltie of his sin, it being imputed vnto them, because in him & by him, by reason of their vnion with him, all sinned: so the faithfull being in Christ as their head or root, are iustified by his obedience, it being imputed to them, because in him, and by him, by reason of our vnion with him, we fulfilled the Law, and in him, and by him we satisfied the iustice of God. But we are sanctified by the infusion of grace wrought in vs by the holy Ghost.

¹ Rom. 5. 18. 9

^k *Adæ peccatū nobis communicatur per generationem eo modo, quo communicari potest id quod transit, nimirum per imputationem. Omnibus enim imputatur, qui ex Adamo nascuntur, quoniam omnes in lumbis Adam existentes, in eo et per eum peccauimus, cum ipse peccauit. Bellarm. tit. 3. de amiss. grat. & stat. pec. lib. 5. cap. 17.*

Iustification is the verie intitling of vs to the kingdome of heauen. Sanctification is both the badge and cognizance, whereby they are to bee discerned and knowen who are iustified, and shall be ¹ saued, and the fitting and preparing of vs to that kingdome, whereinto no vncleane thing shall enter.

¹ Act. 26. 18. & 20. 32.

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6 The righteousness of iustification is perfect, (for it is the righteousness of Christ) and therefore of iustification it selfe there are no degrees, though of the assurance thereof there be degrees, according to the measure of faith. The righteousness of our sanctification, which is inherent, is vnperfect in this life, and stayned with the flesh; and thereof there are degrees, as we grow in grace.

7 We are both iustified and sanctified by faith, but in diuers respects. We are iustified by faith, because by it we apprehend the righteousness of Christ, and therefore are iustified by it, not formally, as it is a power or habit in vs, or as it is a part of inherent righteousness, but relatively in respect of the object which it doth apprehend; and by it alone we are iustified, because it is the onely grace in vs, which apprehendeth the merits of Christ to iustification. Wee are sanctified by faith, as a chiefe part of our sanctification, being as it were the roote, both of other inward graces, and outward obedience: but we are not sanctified by it alone, because not only other graces inherent, but also outward obedience concurre thereto.

§. 10.
*The libertie of
iustification.*

These things thus premised, let vs consider what that libertie is, which we haue both in our iustification, and also in our sanctification. In both (as our freedome is an immunitie) we are freed from sinne, and from the Law, which is the strength of sinne, though in different respects, which will be so many more differences betwixt iustification and sanctification. In sin there are two things, the guilt therof, and the corruption. In iustification we
are

are freed wholly from the guilt of sinne: for to be iustified, is to haue remission of sin^m, Rom.4.6.7. ^{m Rom.4.6.7.}
 or, which is all one, to be freed, or absolved from ^{Freedom from}
 the guilt of it. And so certaine it is, that in iustifica- ^{guilt of sinne.}
 tion we haue this freedome, that to be iustified, is
 to be freed, according to the Scriptures phraseⁿ, ^{n Rom.6.7.}
 Rom.6.7. *He that is dead, is freed from sin:* the Greek
 is ^{designifying}. See^o Act.13.38.39. *Be it known vnto you,* ^{o Act.13.38.39}
that through Christ is preached vnto you forgiveness of
sinnes. And from all things, from which you could not be
iustified by the law of Moses, by him euery one that be-
leeueth is iustified. Where, to be iustified, is to haue
 pardon of sinne, or freedome from the guilt of it.

The guilt of sin is the obligatiō or binding ouer
 of the sinner vnto punishment: and this bond is
 partly in the Law, ^{*} which is the hand-writing or ^{* As the sum-}
 obligation that is against vs, binding ouer the trans- ^{mptions, or pro-}
 gressor of it, to the punishment threatned in it; ^{position.}
 and partly in the ^{*} conscience, applying the Law, ^{* συνειδησις, or}
 morall or naturall, to the sinner, and from thence ^{assumption.}
^{*} pronouncing him subiect to punishment. From ^{* κερταρα, or}
 this obligation or guilt we are freed before God, ^{conclusion.}
 and as it were in the court of heauen, so soone as
 we beleeue: and we are freed from the same in the
 court of conscience, when we know that we be-
 leeue, and are assured of our iustification. For, ^p by ^{p Act.26.18.}
 faith we haue remission of sinne: and whosoever
 beleeueth in Christ, he is iustified from the guilt ^{q Act.13.38.39}
 thereof.

This our freedome containeth in it happinesse,
 for as their estate is miserable, whose sinnes are not
 forgien, because by their sins they are debtors vn-

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to God, owing in respect thereof eternal death and damnation (though they only feele this burthen, whose conscience is thoroughly touched, of whom it is said, ^r *A wounded spirit who is able to beare?*) so their estate is happie, who are freed frō the guilt of sinne. *David*, though a King, flourishing in great honor, wealth, and delights; notwithstanding he repositeth his felicitie in the forgiuenes of sin, ^r *Psal. 32. Blessed is the man whose wickednesse is forgiuen, and whose sinne is couered, blessed is the man to whom the Lord imputeth not iniquitie.* Which should moue vs aboue all things to labour for the forgiuenesse of sin, and for the assurance thereof. If thou beleue in Christ, and withall confesse thy sin ^r and forsake ^u *Prou. 28. 13.* it, thou mayest be sure that it is pardoned.

§. II.
* *Gal. 4. 4. 5.*
Freedome from the Law.

* *Gal. 3. 10.*

* *Rom. 8. 3.*

Secondly, in our iustification we are freed from the * law, and that in two respects. First, from the malediction or condemnation of it: secondly, from the lawes exaction of inherent and that perfect righteousness vnto iustification. Vnder which double yoke of bondage all men are, that are not iustified by faith in Christ: that is, all men in themselves are subiect to the curse * who in the least degree doe at any time in their whole life transgresse any part of the law, as all men oftentimes doe; and again, no man who is not in Christ, can be exempted from the curse, and attaine to iustification, vnlesse he continue in all the things which are written in the booke of the law to doe them; which no man is able to doe, the lawe by reason of the flesh being y impossible vnto vs. Let naturall or vnconuered men apply this to themselves. Canst thou
not

not by the sentence of the law be exempted from the curse, vnlesse thou dost not onely not commit the things forbidden, but also doe the duties commaunded; vnlesse thou dost all, and vnlesse thou continuest in doing all, neuer failing in any one particular; and finally, vnlesse thou continuest in doing all, and euery thing commaunded in that perfect manner and measure which the lawe prescribeth? Alas then, how wilt thou escape the dreadfull curse, who in stead of doing the duties commaunded, hast done the vices forbidden; who in stead of keeping all the commaundements, hast broken them all; and in stead of continuing in a totall perpetuall and perfect obedience of the lawe, hast continued in the disobedience thereof? Hence we may conclude with the Apostle, that all men in themselves, euen those ^a who seeke to be iustified by the lawe, bee concluded vnder sinne, and consequently vnder the curse: and therefore haue extreame neede to seeke vnto Christ, that by him they may be set free from this twofold bondage; which is, to be vnder the curse of the lawe if we breake it, when we can doe nothing else but breake it; and to be excluded from iustification, if we doe not continue in the perfect performance of the lawe, when we are not able so much as to ^a thinke a good thought, or once to will that which is spiritually good. But by Christ we are freed from both. First from the curse, as the Apostle in expresse tearmes teacheth: ^b *Christ hath redeemed vs from the curse of the lawe, when he was made a curse for vs.* He hath freed vs from the punishment of

^a Gal. 3. 10.

^a 2. Cor. 3. 5.

Fredome from the curse of the Law.

^b Gal. 3. 13.

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^c Esa. 53. 3.

^d Vers. 6.

^e Vers. 11.

^f Psal. 91. 10.

finne, by vndergoing the punishment for vs, hee hath acquitted vs from our debts by discharging them for vs. For as *Esay* ^c saith, *He was wounded for our transgressions, he was broken for our iniquities, the chastisement of our peace* (that is, which was to procure vs peace and reconciliation with God) *was laide vpon him, and by his stripes we are healed.* And againe, ^d *The Lord hath laide vpon him the iniquitie of vs all*, that is, the punishment of all our sinnes. And, ^e *My righteous seruant by his knowledge*, that is, by the knowledge of him or faith in him, *shall iustifie many, for he shall beare their iniquities.*

Now, by the curse of the law from which Christ doth free vs, we are to vnderstand all euill ^f of punishment, as well temporall as eternall: for it is absurd to imagine with the Papists, that Christ hauing freed vs from the eternall punishment, hath not freed vs from the temporall. By temporall, we meane the euils both of this life, whether corporall or spirituall (which are innumerable) and also in the ende of this life, *viz.* an euill death. Against both these it will be obiected, and first against the former; that notwithstanding their iustification, the faithfull are as subiect to afflictions and calamities of this life as others, and therefore to punishments. But I deny that consequence, if you speake of punishments properly, which be the curses of the law inflicted vpon men by way of vengeance, to satisfie the iustice of God. For the Lord hath imposed the punishment of all our sinnes vpon Christ; who hath fully satisfied the iustice of his Father for them. And therefore as there is no condemnation,

demnation, so no punishment (properly vnderstood) to them that are in Christ Iesus. Neither can it stand with the iustice of God (who is not onely mercifull, but also ϵ iust in iustifying of vs) ^{*Rom. 3.25.26*} to exact a punishment of the faithfull for the satisfying of his iustice, for whom Christ hath already fully satisfied his iustice by bearing the punishment: this were to punish the same sinnes twice, once in Christ, and againe in vs. Indeed the faithfull are subiect to crosses and afflictions: but all the afflictions of the godly are either trials for their good, or such iudgements as are either simply fatherly chastisements proceeding from loue, and meerey respecting the good of the party chastised, whereof the Apostle speaketh, *1. Cor. 11.32.* ^{*h*} *When we are iudged we are chastised of the Lord, that we should not be condemned with the world,* or else they be also *τιμωρια*, (according to the ^{*i*} etymologie of the word which by some is giuen) when God besides the chastisement of the party, hath also care or respect to his owne honour, which would be impeached, if hee should seeme to winke at the scandalous offences of his children, as though he would maintaine them in their sins. In which regard iudgement, as *Peter* ^{*k*} saith, beginneth at the house of God. For the Lord many times correcteth those sins in the godly, both for his owne honor, and their good, which he seemeth to passe by in the wicked. Of this kind we haue an example in *Dauid*, to whom the Lord vpon his submission forgave his grieuous sins of murther and adulterie, notwithstanding both for *Dauids* chastisement, and

1. John 1.9.

^{*h*} *1. Cor. 11.32.*

^{*i*} *Of their honor, and of care.*

^{*k*} *1. Pet. 4.17.*

and for the example of others, but chiefly for the maintenance of his owne glorie (which by the scandalous offences of Gods children, is by the wicked blasphemed, as though such sins were the fruits of the religion and seruice of God), he would not suffer the child begotten in adulterie to liue.

¹ 2. Sam. 12. 14. Why? because by that sin *David* had ¹ caused the enemies of the Lord to blaspheme. The vse which we are to make hereof, is, not with the Papists, to teach men to make satisfaction to God for their sins, as though Christ had not fully satisfied for them alreadie: but to teach men, both to beware that they do not commit sin, especially scandalous sins; because thereby they displease and dishonor God their mercifull Father, prouoking him to powre his iudgements vpon them, for their amendment, that they be not cōdemned with the world, and for the maintenance of his owne honor: and also that hauing sinned, we do ^m meete the Lord in his iudgements, by humbling our selues before him, confessing our fault, and crauing pardon, that ^a iudgeing our selues, we may not be iudged of the Lord.

^m Amos 4. 12.

^a 1. Cor. 11. 31.

Against the second it is also obiected, that notwithstanding their iustification, the godly die as well as the wicked. I answere, that as of all afflictions, so also of death, the nature is changed in respect of the faithful; to whom death it selfe, though brought in by the malice of the diuel, is not a curse or punishment properly. I do not denie, but that many times, in respect of the time and manner of death, the godly are iudged and chastised, the Lord in

in mercie killing their bodies, that he may ° saue ° *1. Cor. 11.*
 their soules; but from the euill of death they are *30. 32.*
 wholly freed: for to them it is the end of sinne, and
 is therefore inflicted vpon vs, that sinne might die
 with vs, as *Methodius* p^r saith, and being the end of *p^r Apud Epi-*
 sin vnto vs, it is also the end of miserie, the hauen *phan. heres. 64.*
 of rest, a happie passage out of this vale of miserie
 vnto the kingdome of glorie; and so not onely no
 curse, but also a blessing, no losse, but an aduan-
 tage, as after we shall shew. For yet we speake but
 of the immunities of iustification, the principall
 whereof yet remaineth to be spoken of; that is, free-
 dome from subiection to damnation, to euerlasting
 death, to the eternall wrath of God, which is the
 most miserable bondage and subiection of al those,
 who are not iustified by faith in Christ. But frō this
 curse also Christ hath freed the faithfull. For this is
 the immunitie which we haue by him; that *9 who- 9 John 3. 16.*
soeuer beleeueth in him shall not perish, that there is *no Rom. 8. 1.*
condemnation to them that be in Christ Iesus; that by
 his death *he hath destroyed him that had the power of Hebr. 2. 15.*
death, that he might deliuer them all, which for feare of
death, were all their life time subiect to bondage; that Ie-
 sus our Sauour deliuereth vs from the *wrath to 1. Thes. 1. 10.*
 come.

And thus wee haue heard of two immunities,
 which wee haue in our iustification: that wee are
 freed from the guilt of sinne, and from the curse of
 the Law, whereto our sin had made vs subiect. And
 from hence ariseth vnspeakeable peace and libertie
 to the distressed conscience, terrified with the guilt
 of sinne, the curse of the Law, and feare of damna-
 G tion;

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tion; when it receiuing Christ by faith, hath immunitie and freedome from them all.

§. 12.
*Freedome from
the lawes ex-
action of inhe-
rent righteous-
nes, to iustifi-
cation.*

Now followeth the other immunitie from the law, in respect of the exaction of perfect righteousness to be inherent in vs, and perfect obedience to be performed by vs, vnto our iustification and saluation: vnto which yoke of bondage, as I said, all men by nature are subiect. For it is sure and certaine, that without righteousness, and such a righteousness as is fully answerable to the perfect law of God, no man can be iustified.

Now, this righteousness must either be inherent in our selues, which is the righteousness that the Law requireth vnto iustification; or being performed by another, (which is Christ) for vs, must be imputed vnto vs: and that is the righteousness which the Gospel propoundeth vnto iustification.

^a Rom. 3. 28.
Galath. 2. 16.

A third righteousness, whereby wee should bee iustified, cannot be named. If therefore we be not partakers of Christs righteousness apprehended by faith, we must stand to the sentence of the Law; which is, either to performe perfect and perpetuall obedience, or not to bee iustified. But if Christs righteousness be imputed vnto vs (as it is to all that apprehend it by faith) then are *we iustified*, notwithstanding the sentence of the Law, *by* ^a *faith*, (that is, by the righteousness of Christ apprehended by faith) *without the workes of the Law*, that is, without any respect of obedience performed by our selues. And in this libertie from the Law, standeth the chiefe comfort and stay of a Christian, when hee summoning himselfe, as it were in the court of his conscience

conscience before the iudgement seate of God, to be iustified, or condemned, shall consider that by Christ he is freed, both from the condemnation of the Law, and from the exaction of inherent righteousness to iustification: so that he shall not need to stand to the sentence of the Law, or to trust to any obedience performed by himselfe, as it were to a broken staffe, wherein there can be no comfort, (for if God should enter into * iudgement * *Psal. 143. 2.* with vs according thereto, no man liuing could be iustified) but may safely & freely, without respect, either of his owne obedience, or of the sentence of the law, relie vpon the mercies of God, and merits of Christ; that for as much as the Lord hath giuen him grace to beleue, & by that faith hath * espou- * *Hos. 2. 10.* sed him to Christ, and vnited him vnto him as his member; he hath also communion in Christs merits, whereby without regard to any righteousness of his owne, he is iustified before God.

Against this part of Christian libertie, which is most comfortable, the Church of Rome (as it well becomes the synagogue of Antichrist) doth by might and maine oppose it selfe: contending, not only that we are iustified by righteousness inherent; but also that the same obedience, which the Law prescribeth, is in greater perfection required in the Gospell vnto iustification. By which doctrine of theirs, they confound the Law and the Gospell, and in so doing abolish the couenant of grace, annihilate the maine promise of the Gospell, which is the charter of our libertie, the ground of our faith, the foundation of all our assurance for iustification

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and saluation. For if the Gospell promise and propound iustification and saluation, vpon the condition of our owne obedience, and that in more perfection then the law it selfe required : then is it not only a couenant of workes, as well as the law, but also imposeth a heauier yoke vpon mens consciences, then the Law did. But it is manifest that the Gospell is the couenant of grace made with *Abraham* ⁷, concerning iustification by faith in Christ; whereas the Law contrariwise is the couenant of workes, which 430. yeares after was deliuered by *Moses*, and did not disanull the former promise, concerning iustification by faith. The condition wheron the Gospell promiseth iustification, is faith in Christ; the condition of the Law, our owne perfect & perpetual obedience. For the Gospell ² faith; If thou belecue in Christ, thou art iustified & shalt be saued : the Law, If thou dost these things, thou shalt liue thereby. The righteousness exacted in the law to iustification, is a righteousness both habitual inherent in our selues, and actual performed by our selues. The righteousness ^a which without the Law is reuealed in the Gospell, is *the righteousness of God*, that is, of Christ who is God, (for he is ^b *Iehoua*, our righteousness, and was giuen vnto vs of God ^c to be our righteousness) *by the faith of Iesus Christ, vnto all, and vpon all that beleue*, that is, the righteousness of Christ, who is God (though not the righteousness of the Deitie, as *Osiander* thought, but the righteousness both inherent in him, as he was man, as his innocencie and holinesse, and also performed by him, as his passiue and actiue obedience)

⁷ Galath. 3. 8.
16. 17.

² Rom. 10. 5.
et c.

^a Rom. 3. 21. 22

^b Jerem. 23. 6.

^c I. Cor. 1. 30.

ence) being apprehended by faith, is according to the doctrine of the Gospell, imputed to euery beleuer vnto iustification.

That Christ is our righteousness, and *the d end* ^{d Rom. 10. 4.} of the Law vnto righteousness to all that beleue, that whosoever ^e beleueth in Christ shall be saued, it is the ^{e John 3. 16.} maine doctrine of the Gospell, the chiefe article of ^{Mark. 16. 16.} our religion, the charter of our inheritance, the assurance which we haue of saluation : which we are so to hold, as that if an ^f Angell from heauen ^{f Galath. 1. 8. 9.} should teach vs another Gospell, or propound vnto vs another way of iustification, (as namely, by inherent righteousness, and our owne obedience) we ought to hold him accursed, and our selues also, if we yeeld to him. For whosoever looke to be iustified by the obedience which the Law prescribeth, they ^g are separated from Christ, and fallen ^{g Galath. 5. 4.} from grace.

We doe not deny, but that the Gospell teacheth repentance as well as faith ; and commendeth the duties of sanctification, as well as it promiseth iustification. Yea, as it promiseth the grace of iustification to those that beleue ; so to them that are iustified and redeemed, it promiseth the ^h grace of ^{h Luk. 1. 74.} sanctification by the spirit, whereby they are in- ^{Jer. 31. 33. 34.} abled in some measure to worship God in holinesse and righteousness. We doe also confesse, that a greater measure of knowledge and obedience is required of the faithfull vnder the Gospell, then was vnder the Lawe ; because to whom more is giuen, of them more is required, and the greater benefit requireth the greater duties of thankful-

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nesse. But when the question is of the matter of our iustification, and merit of our saluation, whereby we being sinners and lost in our selues, should bee iustified before God, and entituled vnto the kingdome of heauen; what that is, whereby we are absolved from our sinnes, and accepted as righteous, and as heires of eternall life; what that is, which will stand in iudgement before God, and which we may trust vnto, when we appeare before the iudgement seat of God, why the sentence of condemnation should not be pronounced against vs; what that is, whereby wee are redeemed from death, and reconciled vnto God, or, as the scripture vttereth the same thing in other tearmes, ⁱ whereby we haue remission of sinnes: it is most plaine, that the doctrine of the Gospell placeth the whole matter of iustification, and merit of saluation in the righteousness and obedience of Christ alone; by whose blood, as the Apostle ^k speaketh, and by whose obedience, we are iustified. As for that righteousness which is inherent in our selues, though infused of God, and that obedience which is performed by our selues, though proceeding from grace; the Gospell teacheth vs, in the question of iustification, ⁱ to esteeme it as drosse and dung, yea as losse, that we may gaine Christ, and may be found in him, not hauing our own righteousness, which is prescribed in the lawe, but that which is through the faith of Christ, the righteousness which is of God through faith.

This therefore is the liberty which we haue by the grace of iustification, that wee are freed from
that

ⁱ 2. Cor. 5. 19.
Ephes. 1. 7.

^k Rom. 5. 9.
18. 19.

ⁱ Philip. 3. 8. 9.

that miserable bondage of the law, which exacteth an obedience and righteousness inherent vnto iustification, which no man is able to performe, and therefore holdeth men in subiection to damnation, engendring with *Agar*, ^m as the Apostle ^{m Galath. 4. 24.} speaketh, none but seruants, which shall not inherit with the children of the free woman, that is, who are begotten by the Gospell, to be the heires of that righteousness which is by faith.

And thus much of the libertie of iustification as it is an immunitie. For as it is *δικαιοσύνη*, or right, it also containeth many notable priuiledges.

First, that we are not onely freed from the guilt of sinne, but also are accepted and pronounced iust, and by imputation of Christs, both ⁿ passiue ^{n Rom. 5. 9. 19.} and actiue obedience made righteous, which ^o immediately followes vpon the former, so that by ^{o Rom. 4. 6. 7.} our iustification we are not onely made not guilty, but also stand righteous before God, and that, ^{2. Cor. 5. 21.} by the righteousness of Christ.

Secondly, that we are not onely freed from the curse of the lawe, but also are made partakers of the ^p blessednesse promised to *Abraham*, viz. that ^{p Galath. 3. 13.} in his ^q seed, which is Christ, the faithfull of all ^{14. 16.} nations should bee blessed. But this will best appeare in the particulars: for the faithfull are not onely freed from the euils of this life, whether corporall or spirituall, as they be curses; but they are all turned into blessings vnto them. For this is the priuiledge of the faithfull, that the Lord causeth all things, whether good or bad, ^r *To worke together for the good of those that doe loue him.* ^{r Rom. 8. 28.} In which
sense

§. 13.

The libertie of iustification as it is a right, with the priuiledges thereof.

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^c Psalm. 1. 3. sense David saith, *that all things succede well with the righteous man.* As for afflictions, he both professeth in particular of himselfe, ^c *that it was good for him that he had been afflicted;* and also in generall, pronounceth the man ^u *blessed, whom the Lord doth chastise and teach in his lawe.*

Againe, corporall death is not onely no losse to the faithfull, but also an aduantage; because in it they change a sinfull and mortall life, for a life blessed and immortall. It is not onely no curse, but also a blessing: for it is not onely the end of sinne and miserie, but the beginning of perfect and euerlasting happinesse: whereupon the holy Ghost* pronounceth them all *blessed that die in the Lord.*

Neither are the faithfull onely freed from feare of damnation, but also are put in assurance of euerlasting life, being ^x saued in hope, which is the chiefe happinesse that can be enjoyed in this life.

Thirdly, we are not onely freed from the sentence of the lawe, exacting of vs perfect obedience vnto iustification, but wee haue also liberty to pleade the righteousness propounded in the covenant of grace; and to appeale from the sentence of the lawe, to the promise of the Gospell; from the tribunall of iustice, to the throne of grace; and in the question of iustification not at all to regarde our owne obedience, but wholly to rest vpon the mercies of God and merits of Christ our sauiour.

Vpon this liberty of iustification follow other priuiledges. For first, whereas by nature we are the children of wrath; now, ^y *being iustified by faith, we haue peace with God, through our Lord Iesus Christ, who*

who hath ^z reconciled vs to his Father.

^z Colos. 1. 20. 21

2 Whereas sin maketh a ^a separation betweene God and vs, so that naturally we shunne the presence of God, as of a seuerer Iudge; being iustified by the righteousness of Christ, wee also haue free ^b access vnto God by faith, and haue libertie with boldnesse and assurance that we shall be heard, to make our requests to God in the name of Christ.

^a Esay 59. 2.

^b Rom. 5. 2.

Ephes. 3. 12.

1. Iohn 5. 14.

3 Vpon our iustification by faith, we are endued with the ^c spirit of adoption, which assureth vs of Gods fatherly loue towards vs, teaching vs to crie in our hearts, *Abba Father*; by which, being the earnest of our inheritance, wee are sealed vp vnto the day of our full redemption.

^c Rom. 8. 16.

Ephes. 1. 13.

Rom. 8. 15. 16.

Galath. 4. 6.

Ephes. 4. 30.

4 With the hope of saluation, which is ^d a companion of iustifying faith, and a consequent of iustification, whereby we liue in expectation of everlasting happinesse.

^d Rom. 8. 23.

Tit. 2. 13.

5 With ioy ^e in the holy Ghost, which *Peter* calleth ioy vnspokeable and glorious. For the Apostle denying that the libertie of Christians doth chiefly stand in ^f meat and drinke, and in the free vse of outward things; sheweth also wherein it principally doth consist. For *the kingdome of God* (saith he) *is not meate and drinke, but righteousness*, which is the priuiledge of iustification it selfe, and peace and ioy in the holy Ghost, which are consequents of the former.

^e Rom. 5. 2. 3.

1. Pet. 1. 8.

^f Rom. 14. 17.

Lastly, with perseuerance. For ^g the Son abideth in the house for euer, being ^h safely kept by the power of God through faith vnto saluation. For if

^g Iohn 8. 35.

^h 1. Pet. 1. 5.

ⁱ 1. Cor. 1. 8.

H

sons,

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i Rom. 8. 17.

i sons, then heires, heires of God, and coheires with Christ, &c.

§. 14.
*The libertie of sanctification.
1. From the dominion of sin.*

Now I come to the libertie which we haue in our sanctification, and so farre forth as we are sanctified. Now our sanctification in this life being but in part, so is this libertie: which, as it is an immunitie, is also a freedome frō the bondage of sin, and of the Law; though in other respects, then those that haue been mentioned in the libertie of iustification.

2. Pet. 2. 19.

For, in iustification we are freed from the guilt of sin; in sanctification, from the corruption of sin. But heere we are to consider, how farre forth wee are set free therefrom. For the hypocriticall Papists teach, that when a man is regenerated, or as they also speake, iustified, originall sin is so abolished, as that it doth not only not raigne, but not so much as remaine or liue in the partie sanctified. By which doctrine they teach men to bee desperate hypocrites, either fearing their conscience, that they may haue no sense of sinne, and may please themselves with this conceit, that they haue no sinne; in which respect the saying of *Peter* * is verified of them, That whiles they promise libertie to themselves and others, they are indeed seruants of corruption: or if they haue any sense of sin dwelling in them, they must perswade themselves they are not sanctified, nor iustified, and therefore not to be saued: such miserable comforters they are of poore sinners, as to perswade them that they haue not remission of sin, vtill sin be quite abolished in them.

But

But this doctrine they teach contrarie to the euident testimonies of Scripture, contrarie to the perpetuall experience of the faithfull, contrarie to the light of their owne conscience; that they might thereby vphold their Antichristian doctrine of iustification by inherent righteousness, and of the merit of good workes, which otherwise would fall to the ground. For, if in respect of originall sin, remaining and dwelling in vs, wee bee in our selues sinners; how can we be iustified by inherent righteousness? If our best actions be stained with the flesh, and our righteousnesses ¹ bee like polluted clouts; how should they merit eternall life? ¹ *Esay* 64. 6.

We are therefore to hold, that in regeneration we are freed from the corruption of sin; not wholly, and at once, but in part, and by degrees; that sin (though mortified in part, and we freed from the tyrānie of it, that it raigne no more with full swinge and authoritie in vs) still remaineth and dwelleth in vs, hindering vs from good, prouoking vs vnto euill, defiling and contaminating our best actions, neuer suffering vs with the full consent of ^m will, to ^m Galath. 5. 17. performe or desire that which is good. As the Apostle plainly sheweth by his owne example, Rom. 7. ⁿ where the concupiscence remaining in ⁿ Rom. 7. 14. him, is not only plainly called a sin, but described ^{&c.} as a sin, & as an *avopia*, or a repugnancie to the law of God: the sense whereof (though the Papists haue no sense of it) made the holy Apostle crie out, ^o Miserable man that I am, who shall deliuer me from ^o Rom. 7. 24. this bodie of death? Accursed therefore was the Coūcell of Trent ^p, which confessing that the Apostle ^p *Seff.* 5. calleth

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calleth it a sin; notwithstanding pronounceth them accursed, that shall say it is a sinne. But if we say we haue no sin, we deceiue our selues, saith *S. Iohn* 9, and there is no truth in vs.

The freedome therefore which we haue in our sanctification, which as *Augustine* saith, is but begun in this life, is not from the being of sin in vs altogether and at once, though we be freed from it, in part and by degrees, but from the dominion of it, that we should no more be seruants of sin, but being freed from sinne, might become seruants of righteousness, Rom. 6.6.18. which *Augustine* did well obserue out of the words of the Apostle, dehorting vs that sin should not remaine in our mortal bodies. *He doth not say, let it not be; but, let it not raigne: for whiles thou liuest, it cannot be auoided, but that sin wilbe in thy members; neuerthelesse let dominion be take from it, &c.* Of this libertie the Apostle speaketh, Rom. 8. *the law of the spirit of life which is in Christ, hath made me free from the law of sinne and of death.* That is, the power of the quickning Spirit, which being in Christ our head, and from him communicated vnto vs, doth rule in vs as a law, doth free vs from the power of sin which worketh death, that it no more haue dominion (as it were a law) in vs. And Rom. 6. *hauing proued, that sin neither doth, nor can any more raigne in the faithfull: because after the similitude of Christs death and resurrection, they are dead to sin and risen againe; and therefore, as death can no more haue dominion ouer Christ, being risen from death, no more can sin haue dominion ouer the faithfull being*

1. Iohn 1.8.

Jn Ioh. tract. 41.

Rom. 8.7.

Rom. 6.2. &c. ad 12.

ing once risen from the graue of sinne : afterwards, vers. 14. he assureth the faithfull, that sin shall ^u not ^u Rom. 6. 14. haue dominion ouer them, because they be not vnder the Law, but vnder grace. Likewise Saint Iohn* saith, *He that is borne of God, doth not commit* * 1. Iohn 3. 9. *sin*, namely, as a seruant of sin : yea, he addeth, that ^{John 8. 34.} *he cannot sin*, namely, with full swinge and consent of will, as those which be seruants of sin ; because the seed of God remaineth in him, whereby he is partly spirit, and not only flesh. And therefore as he cannot perfectly wil that which is good, because of the reluctance of the flesh ; so can he not will with full consent, that which is euill, because of the reluctance of the spirit.

Secondly, wee are in our sanctification freed from the Law. But we are here also to consider, *quatenus*, how farre forth. For the * Papists charge vs, that we place Christian libertie in this, that we are subiect to no law in our conscience, and before God ; and that we are free from all necessitie of doing good works : which is a most diuellish slander. For although they absurdly confound iustification and sanctification ; yet they know we do not : neither are they ignorant, but that we put a great difference betweene them in this respect. For though we teach that the obedience of the Law is not required in vs to iustification, but that wee are freed from the exaction of the Law in that behalfe : yet we deny not, but that vnto sanctification the obedience of the Law is required, and wee by necessitie of duie, bound to the obseruation thereof. We confesse that to be free from obedience, is to

§. 15.

2. Freedom from the dominion of the law.
* Bellarm. de iustif. lib. 4. cap. 5. & c. 1.

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^y Luk. 1.74.

^z De libert.
Christ.

^a Rom. 6.18.

^b Luk. 1.73.74.

^c Ephes. 1.4.

1. Theff. 4.7.

Titus 2.14.

Ephes. 2.10.

^d Rom. 3.28.

Galath. 2.16.

^e Jam. 2.14.

66.

be the seruants of sin, and the willing and cheere-
full worship of God, in holines and righteousness
without feare, to bee true libertie. Wee acknow-
ledge that the morall law of God is perpetuall and
immutable; and that this is an euerlasting truth,
that the creature is bound to worship and obey his
Creator, and so much the more bound, as he hath
receiued greater benefits. Indeed we say with *Lu-
ther*^z, that in our iustification we are restored to a
state of iustice, from which *Adam* fell; but yet, as
we teach that we are no more bound to obedience,
that thereby we might be iustified, then *Adam* who
was alreadie iust; so we professe, that in allegiance
and thankfulnes, we are more bound to obey then
he, yea, we professe that God doth therefore free
vs from the curse, and the bondage of the law, that
wee might bee inabled with freedome of spirit
to obey it; and that being freed from sin^a, we are
made the seruants of righteousness. We teach, that
God hauing sworne^b, that to those whom he iusti-
fieth, he will giue grace to worship him in holines
and righteousness; no man can be assured of his iu-
stification without obedience: that sanctification
being the end of our^c election, calling, redempti-
on and regeneration, it is a necessarie consequent
of sauing grace. We teach and professe, that how-
foeuer good works do not concur with faith, vn-
to the act of iustification, as a cause thereof; yet
they concur in the partie iustified, as necessarie
fruits of faith, and testimonies of iustification. And
as we teach with *Paul*^d, that faith alone doth iusti-
fie; so with *Iames*^e, that the faith which is alone
doth

doth not iustifie. Wee teach, that the blood of Christ, as it acquitteth vs from the guilt of sin; so doth it also purge ^f our consciences from dead ^f Hebr. 9. 14. workes, to serue the liuing God; that *he bare* ^g *in his* ^g 1. Pet. 2. 24. *bodie upon the crosse our sinnes, that we being deliuered from sinne, should liue in righteousness:* that whom Christ doth iustifie by faith, them he doth sanctifie by his Spirit; that *whosoever* ^h *is in Christ, he is a new* ^h 2. Cor. 5. 17. *creature,* ⁱ crucifying the flesh with the lusts therof, ⁱ Gal. 5. 24. and ^k walking not after the flesh, but after the spirit. ^k Rom. 8. 1. We professe that good workes are necessarie to saluation, though not *necessitate efficientia*, as causing it, as the Papists teach; yet *necessitate presentia*, as necessarie fruits of our faith, whereby we are to glorifie God, and to testifie our thankfulness, to doe good to our brethren, and to make sure ^l our election, calling and iustification vnto our selues; as necessarie forerunners of saluation, being the vndoubted badges of them that shall bee saued, being the way wherein we are to ^m walke to euerlasting life, ^m Ephes. 2. 10. being the euidence according to which God will iudge vs at the last day. And lastly, that as by iustification God doth entitle vs vnto his kingdome; so by sanctification he doth fit and prepare vs therto.

We do not therefore by the doctrine of iustification through faith, abolish the Law, but rather as the Apostle saith ⁿ, stablish it. For the more a ⁿ Rom. 3. 31. man is assured of his free iustification, the better he is enabled, and the more he is bound to obey it.

But although we be bound to obey the Law, as the subiects of God, and seruants of righteousness; and although the Law hath singular vse in those
that

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that are iustified, (as being a rule of direction for our obedience, in the performance of the duties of pietie towards God, of iustice towards our neighbour, of sobriety towards our selues; and a glasse of detection, to manifest the imperfections of our obedience, to keepe vs from Pharisaisme: and lastly, a rodde of correction, in respect of the flesh or the olde man, yet remaining in vs, that by precepts, by exhortations and comminations, it more and more may bee mortified in vs, and wee kept from the spirit of slumber and security:) yet notwithstanding wee are *not under the lawe*, as the Apostle ° saith, *but under grace*. Wee are therefore in our sanctification freed, though not from the obedience, yet from the seruitude and bondage of the law, and that in three respects:

° Rom. 6. 14.

§. 16.

*Freedome from
the irritation
of the Law.*

1 Cor. 15. 56.

1 Rom. 7. 12.

*⁂ Nitimur in
vetitum sem-
per, cupimusq;
negata.*

*Gens humana
ruit in vetitum
nefas.*

*Quod non licet,
acrius vrit.*

1 Rom. 7. 13. 8.

First, in respect of the irritation of it. In which regard especially the lawe is called the ^p strength of sinne: not that the lawe causeth or prouoketh sinne properly, for the ^a law is holy, iust and good; but onely by accident, and occasionally. For such is the corruption of our vntamed ^r nature, vntill we be renewed by the spirit of God; that when the law, which is holy and good, forbiddeth sinne, seeking to stoppe the course of our concupiscences, and to bridle our sinfull affections; thereby our vntamed corruption rebelleth so much the more; & that it might appeare ¹ καὶ ὑπερβολῶς ἀμαρτωλός, *exceedingly sinfull*, by occasion of the lawe worketh in vs all manner of concupiscence. Euen, as a deepe riuer, when nothing hindereth his course, hath a still, and as it were, a dead motion; but if you seeke

u Lib. 3. dist.
40. E.

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iection, and preuented the abuse of this doctrine, which carnall men would make thereof, as though they might sin freely, because they are not vnder the law: in the beginning of the seuenth chapter he proueth, that we are not vnder the Law, but vnder grace, by that similitude which euen now I mentioned: because being regenerated and dead vnto sin, we are mortified to the Law, and the Law to vs in respect of the irritation thereof, caused by our corruption; and consequently are deliuered from the power of it, as a wife is freed from the dominion of her husband, when he is dead.

*Freedom from
the terror or
coaction of the
Law.*

Secondly, in our sanctification wee are freed from the coaction and terror of the Law, breeding seruile feare in mē vñregenerate; wherby, as bond-seruāts or gally-flaues by y whip, they are enforced to the performāce of some outward duties, which otherwise they are vnwilling to do. For those who are vnder the Law, as all men are by nature, are like bond-flaues; who for auoiding of punishment, are by terror drawne to do some forced seruice, which is so much the more vnwilling, because they looke for no reward. This in the Scriptures is called sometimes πνεῦμα δουλείας, ** the spirit of bondage*, and sometimes πνεῦμα δειλείας, *y the spirit of feare*, frō which we are deliuered, when we receiue the spirit of adoption and sanctification; whereby we are enabled to worship God in holines and righteousness, ἀπέλευς, *without seruile feare*, according to the couenant of grace made with *Abraham*, Luk. i. *z* And in this sense it is said, that the Law *a* is not imposed on the iust; to whom, being as it were a law vnto themselves,

** Rom. 8. 15.*

y 2. Tim. 1. 7.

** Luk. 1. 74.*

** 1. Tim. 1. 9.*

selues, & willingly performing that which is right, the terror and coaction of the Law, so farre forth as they are regenerate, is needlesse.

Thirdly, as we are freed from the coaction and terror of the Law, so also from the exaction and rigour of the Law, which they call *τὸ ἀπὸ τοῦ νόμου*: which though it be a libertie of sanctification, and appertaining to our new obedience; yet it dependeth on the libertie of iustification. For as there wee were freed from the Lawes exaction of inherent righteousness, to the acceptation of our persons: so heere we are freed from the Lawes exaction of perfect obedience, to the acceptation of our actions. So that whereas the law condemneth euery the least imperfection or defect, not agreeing with that perfection of iustice, which it prescribeth, as a sin, or *ἀνομία*, and pronounceth the partie in whom that defect or imperfection is, accursed: notwithstanding the new obedience of Gods children, wrought in them by the Spirit of God, and performed according to the measure of grace receiued; though defectiue in itself, and stained with the flesh, is accepted of God; who couereth their imperfections with the perfect obedience of Christ, and not so much respecteth the perfection of the outward act, which he doth not expect from such weaknesse, as the integritie of the heart, the vprightnesse of the wil and desire, the sinceritie of the indeuor; which, if it be not wanting, the Lord ^b accepteth the will ^b 2. Cor. 8. 12. for the deed, and true endeouour striuing ^c towards perfection, for the perfect performance. In which ^c Phil. 3. 14. 15 respect, the Lord, according to his gracious promise,

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^a Malac. 3. 17.
^b Psal. 103. 13.

mise, ^d useth clemencie towards vs, as a tender father useth clemencie towards his sonne, taking in good part the childish endeaour of his children, proceeding from an vnfaigned desire to please him.

§. 17.
The libertie of sanctification as it is a right, with the priuiledges thereof.

^c 2. Pet. 1. 4.

^e Ephes. 4. 24.

^g Psalm. 133.

^h Psalm. 45. 8.

ⁱ John 3. 34.

^k 2. Cor. 1. 21.

^l 1. Ioh. 2. 20. 27.

^m Iohn 1. 16.

ⁿ Iohn 16. 33.

^o Coloss. 1. 15.

^p Apocal. 1. 6.

^q Rom 16. 20.

^r 2. Cor. 2. 14.

^s Rom. 8. 37.

But our libertie in sanctification is not onely an immunitie, but also an *εξουσία*, or right, consisting of great priuiledges. For, first we are not only freed in part from the corruption of sinne, which wee call mortification; but are also positiuely made righteous, being, as the Apostle *Peter* speaketh, made partakers ^c of the diuine nature, in that flying from the corruption which is in the world by lust, we are renewed according to the ^e image of God, in holinesse and righteousness. For as the sacred oyle being powred on the head of ^g *Aaron*, (who was a type of Christ) distilled vnto his lower parts: so the ^h oyle of grace wherewith Christ our head was anointed ⁱ without measure, is deriued euen to his inferiour members heere on earth, who are also therewith ^k anointed, ^l receiuing of his fulnesse, euen grace for grace. Neither are wee onely freed from the seruitude of sin, Satan, and the world, but in Christ our King, who hath ouercome ^m the world, and triumphed ouer sin and Satan, we are also made Kings ⁿ, with assurance to be conquerors of all the enemies of our saluation.

And as touching the Law, we are not only freed from the irritation thereof, whereunto our owne corruption did make vs subiect, as vnto a husband, who begot foule issue of vs tending to death, and so left at large: but we are also ioyned to another husband which is Christ, by his Spirit, whereby he

he produceth in vs the fruits of the spirit, to the glorie of God. Neither doth the law onely cease to prouoke vs vnto sin; but, when we are once sanctified, it becommeth, as *David* speaketh, a counsel-
° Rom. 7. 4.
° Psal. 119. 24.
 our vnto vs, and a directour vnto good things.

Neither are wee freed onely from the spirit of bondage and feare, but are also indued with the spirit of libertie and grace, the spirit of adoption, the spirit of power, and of loue, and of sobrietie: which spirit hauing shed abroad the loue of God in our hearts, testifying vnto vs our adoption, and as an earnest assuring vs of our inheritance, and enflaming our harts with a reciprocal loue of God, and of our neighbour for his sake: we begin to delight in the law of God, as concerning the inner man, neither are the Commandemens of God
° Rom. 8. 15.
° 2. Tim. 1. 7.
° Rom. 5. 5.
° Ephes. 1. 14.
° Rom. 7. 22.
° Psal. 1. 2. 119. 24.
* 1. Iohn 5. 3.
* 1. Chron. 28. 9.
° Psal. 110. 3.
* Titus 2. 14.
 * grieuous vnto vs, and we begin to serue the Lord not onely without feare, but also with willing minds and vpright harts. For those who are redeemed and sanctified by Christ, are *a people of willingnesse*, a people peculiar to himselfe, zealous of good workes.

And lastly, concerning the rigour of the Law; we haue not only this immunitie, that the imperfections of our sincere obedience are not imputed vnto vs; but also this priuiledge, that our imperfect obedience, which in it selfe is worthie to be reiect-
 ed, notwithstanding is both accepted of God, and rewarded. For Christ hauing washed vs with his blood, and sanctified vs by his Spirit, hath made vs both kings, as I said before, and also Priests, or as *Peter* speaketh,
° Apocal. 1. 6.
° 1. Pet. 2. 5. 9.
 a royall and holy Priesthood, to offer

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Spiritual sacrifices acceptable to God by Iesus Christ: the sacrifice of obedience whereby we offer our selues ^c *as a liuelie, holy and acceptable sacrifice vnto God, which is our reasonable seruice*: the sacrifice of almes, whereby we offer our goods, with which ^d *sacrifices God is well pleased*: the sacrifice of a broken and contrite heart^e, which is to God in stead of all sacrifices: the sacrifice of prayer, which is accepted ^f *as incense, and as the euening sacrifice*: the sacrifice of praise, that is, the ^g fruit, or as *Hosea* ^h speaketh, the calues of our lips, which the Lord preferreth ⁱ before the sacrifices of goats and bulles: all which, though in themselves defectiue and imperfect, are notwithstanding acceptable vnto God, through the mediation of Christ; who, making intercession for vs, perfumeth ^k al these sacrifices of ours, with the odours of his owne sacrifice, that so they may bee acceptable, and sweete smelling saouours vnto God.

Neither are they only accepted, but also rewarded. For our ^a obedience, our ^b confidence, our patience, our ^c prayer, fasting, almes, and ^d charitable deeds haue their rewards, in so much that ^e a cup of cold water giuen in charitie, shall not lose his reward. In respect whereof, wee may well say with *David* ^f, *vnto thee Lord, mercie: for thou rewardest a man according to his worke*. Which plainly proueth, that the reward of our obedience is not to be ascribed to the merit of our workes, (which in themselves cannot stand in iudgement) but to the mercies of God in Christ. For there is great mercie in not imputing vnto vs the imperfections of our workes;

^c Rom. 12.1.

^d Hebr. 13.16.

^e Psalm. 51. 19.

^f Psalm. 141. 2.

^g Hebr. 13. 15

^h Hos. 14. 3.

ⁱ Psalm. 50. 13.

14. 23.

^k Apoc. 8. 3. 4.

^a Prov. 11. 18.

Psalm. 19. 11.

^b Hebr. 10. 35.

James 1. 12.

^c Mat. 6. 4. 6.

18.

^d Luk. 6. 35.

^e Mat. 10. 42.

^f Psalm. 62. 13.

works; greater, in accepting of them as if they were perfect; but greatest of all in rewarding them. The consideration wherof, ought to animate and stirre vs vp with willing and cheerefull minds, to obey God, to serue him, to call vpon him, and to performe such duties as he requireth of vs; because we are to be assured, that hee doth not impute vnto vs our wants, but accept our imperfect obedience, and not only fauourable accept it, but also graciously reward it.

Hitherto we haue spoken of the common libertie of Christians: which being (as we haue heard) conferred vpon vs in our vocation, iustification, and sanctification; wee are to be exhorted to giue all diligence, both that we may be called, iustified, and sanctified, and also that our calling, iustification, and sanctification may be made sure vnto vs, by leading a godly life. For if we be not sanctified, nor iustified, nor called, then are we (whatsoever wee are, rich or poore, noble or base, learned or vnlearned) the most miserable bondslaues of sin and Satan; and being seruaunts, howsoever for a time wee retaine a place in the house of God, yet wee shall not abide for euer, but when the time of separation commeth, we shall be cast out: whereas contrariwise being made free by our calling, iustification and sanctification, as the sonnes of God, wee shall haue the priuiledge of sonnes, which is, [§] to abide [§] John 8.35. in the house of God for euer.

Now followeth the Christian libertie, which is peculiar to the faithfull vnder the Gospell. For the faithfull vnder the old Testament, though they were

§. 18.

The speciall libertie of Christians, or that which is peculiar to the faithfull vnder the Gospell.

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were sons and heires, and therefore enioyed the former liberties by Christ, in whom they beleueed: notwithstanding vntill the fulnesse of time came, which was the full age of the Church, they were vnder yeeres; and therefore as sons, during their
^{h Gal. 4. 1. & c.} ^h minoritie, were subiect to ^h schoolemasters & Tu-
^{e 3. 24.} tors, wherby are meant the pedagogie and gouern-
ment of the typicall Church of the Iewes, contain-
ed in the ceremoniall and iudiciall lawes of *Mo-*
ses; in which regard, they, though sonnes, seemed
little to differ from seruants. Both these lawes were
appendices of the law morall: the ceremoniall, of
the first table, determining the particulars of that
peculiar worship which he prescribed to the typi-
call Church, vntill the comming of Christ. The iu-
diciall, of the second, determining the particulars of
that peculiar policie which hee prescribed to the
Commonwealth of the Iewes. So that the ceremo-
niall, were the Ecclesiasticall lawes of that Church;
the iudiciall, the ciuill lawes of that Common-
wealth. Both were yokes of bondage, as the Apo-
^{i Galath. 5. 1.} stle speaketh ⁱ, in respect of the Iewes, on whose
consciencs these lawes were imposed, binding
them to the strict obseruation thereof; in regard
^{k Act. 15. 10.} whereof, they are called an ^k vnsupportable yoke,
vnder which notwithstanding, the faithfull were
^{l Galath. 4. 3.} *δεσπομένοι*, ^l held in bondage. And as touching the
^{m Ephes. 2. 14.} Gentiles, they were as a ^m wall of separation be-
tweene them and the Iewes, and as the doore of
Noahs Arke, excluding all from saluation that were
not of that Church, either as borne Iewes, or as
^{n Ephes. 2. 12.} profelytes. For the rest were ⁿ without Christ, *aliants*
from

from the Commonwealth of Israel, strangers from the covenants of promise, having no hope, living without God in the world. This wall of partition our Saviour Christ ^{° Ephes. 2. 14.} by his death hath dissolued, taking away all difference ^{&c.} betweene Jewes and Gentiles, freeing and exempting, both the one and the other, from the obedience both of the iudiciall and ceremoniall law, which were giuen to put a difference betweene the Jewes and the Gentiles, vntill the fulnesse of time, ^{Gal. 4. 4.} the time [°] of reformation, that is, ^{Galath. 4. 4.} vntill the comming of the Messias, by whose death ^{Hebr. 9. 10.} they wereto bee [°] abrogated. For howsoeuer the ^{2. Cor. 3. 11. 33} faithfull, before the Church came to full age, were in bondage vnder the ceremoniall, and iudiciall law, as vnder scholemasters and Tutors; yet, when ^{the} ^{Gal. 4. 3. 4. 5.} fulnesse of time came, God sent his Sonne borne of a woman, and borne vnder the Law, that he might redeeme them that were vnder the law: meaning that wee are redeemed, not only from the morall law, in the respects before named; but also from the ceremoniall and iudiciall, euen irrespect of obedience.

For as touching the ceremoniall law, as it was an ^{Coloss. 2. 14.} hand-writing of ordinances which was (though ^{in translation.} vnderhand) against vs; Christ hath cancelled it, and nailed it to his crosse. As it was a ^{Ephes. 2. 15.} shadow and figure of things to come, Christ hath abolished it, by ^{Hebr. 10. 1.} performing that indeed, which it did but shadow ^{Coloss. 2. 17.} and prefigure: for the law was giuen by Moses, but ^{John 1. 17.} grace and truth by Christ. For as grace is opposed to the curse, so truth to figures: the ceremonies therefore of the law gaue place as shadowes to the bodie, and as figures to the truth.

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The ciuill or iudiciall law, being the positieue lawes of that people, Christ abrogated, when according to the prophesie of *Daniel*^x, he destroying the Commonwealth of the Iewes, their citie and temple, did withall abolish their policie and lawes. For the very citie, temple, and whole state of the Iewes, being types and shadowes of Christ and his Church, were, when Christ was exhibited, and his vniuersall Church by preaching the Gospell to all nations, planted^y, to giue place; and with them, their lawes, which were to hold but till the fulnesse of time. For as the Apostle saith, the Priesthood (namely of *Aaron*) being translated,^z the law (namely of *Moses*) is also translated.

Howbeit there is some difference betweene the abrogating of the Ceremoniall, and of the Iudicial law: the ceremonial rites, because they were principally ordained to prefigure Christ, are so abolished, that it is not lawful for Christians to obserue them, for that were to deny that Christ is come. *Ea nō obseruant Christiani* (saith ^a *Augustine*) *per quæ Christus promittebatur; nec adhuc promittuntur, quia iam impleta sunt: Christians do not obserue those things, by which Christ was promised; neither are they still promised, because they are alreadie fulfilled.* The iudiciall ordinances, because they principally tended to the obseruation of iustice and equitie, may be vsed, so they be not imposed or obserued by vertue of the iudiciall law: for that were, though indirectly, to denie that the Messias is alreadie come. Both lawes were dead with Christ, though they were not buried, but as it were kept aboue ground, euen by Christians

^x *Contra Faustum Manich.*
lib. 19. cap. 18.

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Christians among the Iewes, vntill the dissolution of the temple and citie of Ierusalem. After which time, the ceremonial precepts were not only dead, as ^b one saith, but also deadly to the obseruers of them; but the iudicials not so.

^b *Tho. 1^a. 2^e.
quest. 104.
3. cap.*

Now, this Christian libertie, as it is an immunity, is a freedome from all bond of conscience, in respect of outward things, which are neither commanded nor forbidden in the eternall law of God. Of which there are two sorts, the ordinances of men concerning things indifferent, and the creatures of God.

^{§. 19.}
*Peculiar Christian libertie,
as it is an immunity.*

For as touching the former, seeing there is no law that bindeth the conscience properly, but only the law of God, in which sense hee is called ^c our only Law-giuer, & seeing we are freed from those lawes of God, which determined those particulars, which are neither commanded nor forbidden in the moral law of God: it is plaine therfore, that our conscience is free in respect of these things. As for the lawes of men, whether they be ecclesiasticall or ciuill, they do not properly bind the conscience; because neither is simple obediēce due vnto them, neither can they make any particular, which in respect of the morall law, is indifferent, as being neither commanded nor forbidden, to be simple necessarie. The conscience of a Christian is exempted from humane power, and cannot bee bound, but where God doth bind it. And therefore the Apostle, as he chargeth the Corinthians, that, seeing they were ^d bought with a price, they should not be the seruants of mē, (which is not to be vnderstood

^c *James 4. 12.*

^d *1. Cor. 7. 23.*

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^c Coloss. 2. 16.

^f Coloss. 2. 20.
21. 22.

^g Conc. Trid.
Sess. 4.

^h Mat. 15. 11.

ⁱ Rom. 14. 14.

of externall seruitude, but of the bondage of the conscience) and likewise the Colossians, ^c that *no man should condemne them*, (that is, take vpon him to bind the conscience with guilt of sin) *in respect of meate and drinke, or holy daies*: so he reproveth the ^f Colossians, for obseruing the traditions of men, with opinion of necessitie, as if the conscience were bound by them, or religion were to be placed in them.

Herein therefore the Church of Rome is also an enemy to Christian liberty, not only in burdening Christians with an heape of innumerable traditions and ceremonies; but chiefly, in imposing them vpon the conscience: teaching, that the traditions of the Church are with like ^g reuerence, and equall affection of pietie to be receiued, as the written word of God; and that the commandements of the Church, euen concerning outward things, do bind the conscience. And although many of their ceremonies be wicked; more, ridiculous; most of them, superfluous; yet so absurd they are, as to impose them to be obserued, not only with opinion of necessitie, as binding the conscience, but also of worship, of perfection, of merit, of spirituall efficacy.

Secondly, by this libertie we are freed from scrupulositie of conscience, in respect of the creatures, which are ordained for our vse; the difference of cleane and vncleane (which was made by the ceremonial law) being taken away. *Nothing*, saith our Sauiour Christ, ^h *that goeth into the mouth, defileth a man*. And Paul, ⁱ *I know*, saith he, *and am perswaded*,

by

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by the Lord Iesus, that there is nothing common or vncleane of it selfe.

But this libertie is not only an immunitie, but also an *ἐξουσία*, or power, both in respect of the ordinances of men, and also of the creatures of God. For, being freed from the ceremoniall, and iudicial lawes of God, and therefore not tied to any particular or certaine lawes, which should determine the particulars not mentioned in the word of God: hereupon ariseth a liberty, both to Law-giuers, and those who are subiect to lawes. The Law-giuers are not restrained to any particulars, but haue libertie to ordaine such holsome, either constitutions Ecclesiasticall, or lawes ciuill, as are not repugnant to the word of God. Lawes there must be, to determine the particulars not mentioned in the generall law of God: for they are the very bond of humane societies, necessarie for the execution of the lawes of God, and for the maintenance of peace and order among men. Neither can it be denied, but that as the iudiciall law being abolished, it is lawfull for Law-giuers to ordaine ciuill lawes; so likewise the ceremoniall law being abrogated, to establish lawes Ecclesiasticall. Only the question is, who must bee these Law-giuers. Surely, not the Presbyteries of euery parish, which neuer were in vse in the Primitive Church, but Synodes; as appeareth by the perpetuall practise of the Church, both in the Apostles times, and euer since. Synodes, I say, either prouinciall, or nationall; and those assembled, either out of some one nation, or out of some more then one, which some call *Concilia media*, or lastly generall. 1.

§. 20.

Peculiar Christian libertie, as it is a right.

generall. The authoritie of Synodes prouinciall and nationall hath alwaies been of great regard, though there wanted a Christian Magistrate to second and confirme them, being both assembled and moderated by the authoritie of Metropolitans and Archbishops : but when both nationall Synodes are assembled, and the Synodall constitutions ratified by the authoritie of the Soueraigne, and that according to the positive lawes of the land, authorizing him so to doe; I see not, why men should not as well thinke themselves bound to obserue lawes Ecclesiasticall, as Ciuill. For though some make a difference betweene them in this behalfe, because ciuill lawes determining particulars belonging to the second table, cannot be violated without breaking the second table, whereas ecclesiasticall lawes determining particulars appertaining to the first table, may be broken without transgressing of the first table; yet, who seeth not the weakenes of this distinction? Seeing the second table is broken by disobeying the lawfull authoritie of superiours (which wee ought to obey for conscience sake) as well by transgressing the one, as the other. Superiours in the Church are to be honoured and obeyed by the fifth Commandement, and other Scriptures¹, as well as superiours, in the common-wealth. And if their constitutions, when they wanted the concurrence of a Christian Magistrate, were of force in y^e Primitiue Church; then much greater is their validitie, being confirmed by the authoritie of the Soueraigne, and the Soueraigne authorized thereunto by law.

The

¹ Heb. 13. 17.

The freedome of the subiect is, that being freed from the yoke of the iudiciall and ceremonial law, hee may with a free conscience obey any other lawes whether Ecclesiasticall or Ciuill, which, being not dissonant from the word of God, are or shall be imposed vpon him. Which, though it be a plaine and euident truth, yet by some men it is not obserued.

And as touching the vse of the creatures, and of al things indifferent, we are to know, that the right and dominion wee had ouer the creatures, which was lost in *Adam*, is restored in Christ, (for all are yours, saith the Apostle^m, and you are Christs) and that not onely for Christians vnder the Gospell, but also for all the faithfull from the beginning. For we reade, Gen. 9.ⁿ, that to *Noah*, who was the heire^o of the righteousness, which is by faith, the graunt was renewed, and free vse of the creatures permitted. Howbeit this freedome was by the ceremoniall law restrained, not only after the giuing of the law by *Moses*; but also before, a difference being put^p betweene things cleane and vncleane: which difference by Christ is taken away. For, no^q creature is vncleane of it selfe, but euery^r creature is good, and nothing to be refused, but may be receiued with thanksgiuing. Yea of all outward things, not forbidden of God, which commonly are called things indifferent, the Apostle affirmeth in generall, that *all things are lawfull*, and *to the pure all things are pure*. By this libertie therefore the faithfull are priuiledged, with freedome of conscience, to vse or forbear any of the creatures of God

^m 1. Cor. 3. 23.

ⁿ Gen. 9. 2. 3.

^o Heb. 11. 7.

^p Gen. 7. 2. 9. 4.

^q Rom. 14. 14.

^r 1. Tim. 4. 4.

^s 1. Cor. 6. 12.

^t Tit. 1. 15.

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^u 1. Cor. 6. 12.

God created for our vse, or things indifferent, without opinion of necessitie to bee brought ^u vnder the power thereof, or placing religion therein. In which respect, *Basil* fitly calleth things indifferent, *τὰ ἐξ ὅρων*, things in our power, or left to our libertie.

§. 21.

Application of the generall doctrine to this particular.

1. That this also is a libertie of the sonnes of God.

* Tit. 1. 15.

* 1. Cor. 6. 12.

1. Tim. 4. 3.

But here, for auoiding of error, three things are from the generall doctrine to be repeated. First, that this also is a libertie of the sonnes of God: secondly, that it is spirituall: and thirdly, that it is a true libertie. For as touching the first; though all things be pure to the pure; yet * *to them that are vncleane and vnbeleeuing, nothing is cleane.* Though to * the faithfull all these outward things are lawfull; yet to the wicked and vnbeleeuers nothing is lawfull, yea, those actions, which are materially good, as being cōmanded of God, as they proceed from them, are turned into sinne. Which is spoken, not to this end, to driue men into desperate courses; but to force them, without further delaies, to break off the course of their finnes by speedie and vnfaigned repentance, and to sue vnto God for mercie and pardon in Christ; because this is the only thing which they may lawfully doe and without sinne, and which vntill they doe, they doe nothing else but sinne, and by sinne hoord vp wrath against the day of wrath, &c.

2. That this also is a spirituall libertie.

Secondly, though this libertie concerne outward things; yet it selfe is inward and spirituall, as being a libertie of the conscience. Now the conscience respecteth God, as our outward actions and the externall fruits of our conscience respect men; who

men; who may moderate or restraine the externall actions, wherein the outward vse of our libertie consisteth; the inward libertie notwithstanding of the conscience before God, remaining entire.

They greatly erre, saith Calvin, who thinke that their Christian libertie is nothing, unlesse they vse it before men. But they ought to thinke, that by their libertie they obtaine no new thing in the sight of men, but before God; and that their libertie consisteth as well in abstaining, as vsing. If they know, that it is a thing indifferent before God, whether they eate flesh or egges, put on red or blacke apparell: it is enough, and more then enough. The conscience is now loose, whereto the benefit of this libertie doth appertaine: therefore, though hereafter they abstaine from flesh all their life, and alwaies weare one colour; they are neuer the lesse free. Yea therefore because they are free, they doe with a free conscience abstaine.

Thirdly, as this libertie is spirituall, so also a true libertie. Now all true and lawfull libertie of creatures, is limited and bounded: the libertie of the Creator alone, being vncircumscribed. Wherefore if any arrogate to themselves an vnbounded libertie, it is a licentiousnesse, and not a true libertie. As first, in regard of lawes and commaundments of men; there are bounds set, first to the lawgiuers, in respect both of the things commanded, and also of the manner of commanding. For, lawgiuers may not assume vnto them a libertie to commaund what they list, but onely such things as they know, not to be repugnant to the law of God. For they must know, that al their lawes are limited by the law of God, and themselves ^a vpon paine of

3. That this also is a true libertie.

L damnation

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^b 1. Cor. 14. 26.
40.

damnation, restrained from commaunding that which God forbiddeth, and from forbidding that which God commandeth. For by wicked lawes, they make themselues like *Ieroboam*, who caused all Israel to sinne. Moreouer, they must be carefull, not onely to command that which is lawfull; but also in ciuill lawes, those things which bee expedient, and profitable for the weale publike; and in lawes Ecclesiasticall, such things as tend ^b to decencie, to order, and edification. Otherwise, though the subiect may lawfully obey, in such cases; yet the Lawgiuer offendeth in abusing his authoritie, which was giuen him for the good of the inferiours.

^c James 4. 12.

^d Mat. 15. 2. 9.

Againe, in respect of the manner, superiours must keepe them within their bounds, and not take vpon them the authoritie of our ^c one only Lawgiuer, who hath power to saue, and to destroy; which is, to bind the consciences of men, as, by imposing that vpon the conscience as simplie necessarie, which God by his law hath left indifferent; or by teaching ^d men to place religion in the obseruation of their traditions. For this is the practise of the Antichrist of Rome; who, vsurping the authority of God, and challenging to himselfe a boundlesse power, sitteth in the consciences of men, as God.

Likewise to the subiect; for as he may not think, that hee hath libertie to obey any lawes of men, though vnlawfull, and much lesse to place religion or perfection in the obseruation of them, as the Papists do: so on the other side, he may not thinke, that hee hath libertie to breake the lawes of men, though not vnlawfull, and much lesse to place religion

gion or perfection therein; as they seeme to doe, who vse to be opposite to the Papists in the contrarie extreame. For, I beseech you, do not many among vs, thinke themselues the more religious, for refusing obediēce & conformitie to the lawes, and censure others as formalists and time-seruers? But beloued, as we are not to iudge ^e those, who out of weaknesse refuse conformitie; so those which be refractarie, should not thinke, either the better of themselues for not conforming, or the worse of others for conforming. The kingdome ^f of God doth not stand in these things. And certainly, if ^g neither circumcision, nor vncircumcision auaille any thing; then much lesse the vse or forbearance of those ceremonies, which are in cōtrouersie among vs. Doth not the Apostle plainly tell vs, ^h that these outward things doe not commend vs vnto God, and that neither the vse or forbearance of them in it selfe doth make vs either better, or worse before God? But when they be vsed or forborne with disobedience to lawfull authoritie, without due regard of auoiding scandall, with vncharitable censuring and iudging one of another, with alienation of the affection of one brother from another; doubtlesse there is fault committed. And who seeth not, that while contentions grow hotte about these things, both charitie and pietie waxeth cold?

Secondly, in respect of the creatures and things indifferent, though we haue free libertie to vse or forbear them; yet it is not a boundlesse libertie. For the law of God hath set it foure bounds, viz. pietie, loyaltie, charitie, and sobrietie. *Pietie*, respec-

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eting Gods glorie and worship : *Loyaltie*, hauing
 reference to superiours; *Charitie*, to all men; *Sobrie-*
tie, to our selues. Canst thou not vse thy libertie in
 some particular, without Gods dishonor, or neg-
 lect of his seruice? Remember, that *whether* ⁱ you *eate*
ⁱ *or drinke, or whatsoeuer you doe, you must do all to the*
ⁱ *glorie of God.* Cannot thy libertie be vsed, without
 contempt of the Magistrates lawfull authority? Remember, that God hath commanded thee to o-
 bey thy superiours in all lawfull things, as ^k all
 things (not forbidden by God) are lawfull; that all
ⁱ *authoritie is* ^l *from God*, and that, *hee which resisteth*
ⁱ *lawfull authoritie, resisteth God*; that *they which resist,*
shall receiue to themselves iudgement; and that thou
 must obey not only for feare, but also for conscience sake.
 Remember what S. Peter saith, ^m Be subiect to all
 humane ordinance, whether the soueraigne, or
 subordinate gouernours. But how? *As free, and not*
as hauing the libertie for a cloak of naughtines, but as the
seruants of God. Can it not be vsed without the of-
 fence of thy weake brother? Take heed, saith the A-
 postle, ⁿ *lest thy libertie be an offence to the weake.* For
he that scandalizeth his brother, sinneth against Christ.
 Wherefore if meate offend my brother, I will not eat flesh
 whiles the world standeth, rather then I will offend him.
 Lastly, can it not be vsed in some particular, vnlesse
 thou shalt passe the bounds of sobrietie, tempe-
 rance, humilitie, modestie, frugalitie, &c? Remem-
 ber, what the Apostle saith, ^o *Brethren you are called*
to libertie, only vse not your libertie as an occasion to the
flesh.

§. 22.
 Decision of a
 doubtfull que-

But here ariseth a doubtful question, the expli-
 cation

cation wherof is needful for these times. For sometimes there seemeth to be a conflict betweene the law of loyaltie, and the law of charitie; as when that which the Magistrate commandeth, cannot (as we thinke) be obserued without the offence or scandall of the weake. In which case of Antinomie (which some say is our case) diuers know not which way to turne them, and others erroneously chuse to disobey the Magistrate, rather then seeme to offend their weake brethren.

stion, what is to be done, when we seeme to be in a strait betweene disobedience to the Magistrate, and offence to the weake.

Consider therefore vprightly what I shall say, and the Lord giue you vnderstanding minds, and tractable hearts, to see and embrace the truth.

First therefore vnderstand, that we are neuer cast into such an exigent betweene two sinnes not yet committed; but there is an issue from them both without a third. Suppose therefore, that in this case there were an Antinomie, or such an oppositiō betweene the two lawes of loyalty & charity, as that the one could not be obserued, without the neglect of the other. In such cases of Antinomie, we are to know, that if wee obey the superiour law, vnto which we are more bound, as hauing higher and more principal ends; the inferiour ^p (which giueth place vnto it) is not broken. Now, the supreme end is the glorie of God; then, the common saluation of the Church; then, euery mans owne saluation; then, the saluation of his neighbour; then, the common outward good of the Church, or Commonwealth; then, our owne; then, our neighbours. So that publike and common goods are to be preferred before priuate, & spiritual before cor-

*p Matth. 12.7.
Jerem. 7.22.
Luke 14.26.*

porall, and the glorie of God before all. Well then, thou sayest thou mayest not yeeld to the ceremonies, as namely, the Surplice, the Crosse, and kneeling at Communion; because these things cannot be done without scandalizing of thy brother. Suppose it were so, and remember that I doe but suppose it. But on the other side, thou refusing the vse of indifferent things, whereunto thy Christian libertie extendeth, being enioyned by lawfull authoritie, with such cōditions as these are enioyned; I say vnto thee without supposition, that besides thy disobeying the lawfull authoritie of a Christian Church, and of a Christian Magistrate, whom thou oughtest to obey euen for conscience sake; thou doest scandalize, first, thy weake brethren being affected as thy selfe, who by thine example, for which thou perhaps thinkest thou hast good ground, are animated, or, as the Apostle [¶] speaketh, edified, without ground, to contemne [¶] the authoritie of the Magistrate, and of the Church; & from that contempt do many of them proceed to mislike of the State; and from mislike, either to separation, or to some degree of disloyall discontentment. Besides those of thine owne disposition, thou doest offend them who are more loyally affected; who, if they bee not the better grounded in our [¶] most holy faith, do stumble at your practise, and begin to stagger in the profession and practise of religion, when they see me seeming most zealous in our religion, and professing, (as they pretend) the cause of sinceritie, vpon no iust cause to abandon their ministerie, to oppose themselues against authority,

to

[¶] 1. Cor. 8. 10.

[¶] In this scandalall they are deepest, who are of greatest note.

[¶] Jud. 20.

to maintaine a faction in the Church, and wilfully (for any thing that they can see) to persist in a bad course. And hereupon many take occasion to rest in outward ciuilitie, without grace, and to mislike all forwardnes in religion for your sakes, &c.

Now heere seemeth to be *σκανδαλον ἀμφίπλευρον*, a *scandall falling two waies*; indeed a single supposed offence, opposed to a double scandall, ioyned with disobedience. If no more could be said, who would doubt on which side rather to encline? But to these I adde other respects, that ought to be regarded more thē a supposed scandall. The question is not, as many would seeme to vnderstand it, whether, it being a thing arbitrarie, and meerely left vnto our owne choice, either to vse these ceremonies, or to forbear them, (as it was in the Apostles question of eating flesh) whether (I say) wee ought to abstaine, if we vnderstood that a brother would bee offended at the vse of them, or not: for then there were no question, but that for auoiding of scandal, we ought to abstaine. But these things are not arbitrarie, or in our choice; but imposed by lawfull authoritie, and that with such conditions, as that the obseruation of these things being indifferent in themselves, becommeth respectiue necessary. First in respect of authoritie, which not only for feare, but also for conscience sake, we are bound *Rom. 13. 5.* to obey in all lawfull things. This one necessitie of obedience is sufficient to excuse me from scandal, especially if I do my endeouour to preuent it, as after shall be shewed. Secondly, in respect of the conditions wherewith they are imposed; as, not to receiue

ceiue the Communion vnlesse we kneele; not to go on in our ministerie, vnlesse we conforme. For, care of auoiding scandal respecteth arbitrarie matters, and not necessary duties appertaining to Gods glory, and our saluation: which we must performe, though all the world would be offended therat. The care of thine owne saluation must be preferred to the supposed danger of another mans fall: the care of the Churches saluation, much more: the glorie of God, most of all. Well then, mayest thou not receiue the Communion, being a dutie appertaining to thine owne saluation, to the edification of the Church, and communion of Saints, to the glorie of God, vnlesse thou wilt receiue it vpon thy knees? (it being a gesture not only lawfull, but most conuenient to be vsed in such a part of Gods worship, as is performed with inuocation * on the name of God; especially seeing the gesture vsed at meales is not to bee vrged, vnlesse the Sacrament were with our meales, as at the first institution with Christs last supper, and in the primitiue Church with their loue feasts, receiued; for the cause of the gesture being worthily taken away, the * reason of retaining it ceaseth; for which cause the Council of *Laodicea*, cap. 28. * as it forbad loue-feasts in the Church: so also *accubitus*, the gesture vsed at feasts.) I say vnto thee confidently, if thou mayest not receiue it, vnlesse thou doest kneele; thou oughtest to receiue it kneeling, though another would be offended thereat.

Maiest thou not preach the Word (to omit other parts of the ministeriall function, the necessitie whereof

* I meane not only prayer, but also thanksgiving, in regard whereof it is called the Eucharist.

* So the cause of standing at the Pascheouer ceassing, the gesture it selfe was altered by the Church, and that alteration confirmed by the practise of Christ, (who notwithstanding perfectly fulfilled the Law.)

Luke 22. 4.

* Et Concil.

Constantinop.

in Trullo. c. 74.

whereof should preuaile with vs more then a supposed scandall, for it shall suffice to insist in this one particular) mayest thou not, I say, preach the Gospell of Christ, being a dutie whereof necessitie is imposed vpon thee, and " Woe bee vnto thee if " *1. Cor. 9. 16.* thou preach not the Gospell; a dutie wherby thou art bound in especial manner to edifie the Church, and to glorifie God; vnlesse thou yeeld to the vse of such things, as are neither in themselves vnlawfull (I meane the Surplice and the Crosse, whereof the one in the iudgement of the Church serueth for decencie, and the other rightly vnderstood tendeth to edification), neither as they are vsed in our Church, being neither imposed nor obserued with superstition, or opinion of necessitie in themselves, or of worship, as though we placed religiō in them, and much lesse with the other popish conceits of merit, with which they obserue all their traditions, or efficacie, which they ascribe especially to the Crosse? Thou oughtest to preferre the glorie of God in the saluation of his people by thy ministrie, before the supposed, and perhaps but pretended scandall of others.

Obiect. Yea but * *we may not do euill, that good may* * *Rom. 3. 8.* come of it.

Answ. The question is of things indifferent. For though we may & must obey Magistrates, though they be euill; yet we must obey neither good nor bad vnto euill. For wee must obey, only, in the *Ephes. 5. 25.* Lord.

Obiect. But though the things be indifferent in themselves, yet their vse may be vnlawfull.

M

Answ.

Answ. That is, when they be imposed either with opinion of necessitie in themselves, of religion to be placed in them, of perfection or merit to be attained by them, (all which conceits our Church detesteth, as is manifest by the doctrine, whereby ceremonies are to be weighed:) or with scandall (I do not say taken, but) giuen to others

Obiect. *Yea but it is euill to offend my weake brother, that euill I may not do, that good may come of it.*

I answer, in not yeelding to conformitie, thou both disobeyest the Magistrate, and offendest thy weake brother too. So that whē thou seemest loath to do that which is lawfull and good, for feare of an imagined euill; thou addest euill to euill, that is, to disobedience, scandall; and besides, to the most necessarie duties of Gods worship, preferrest the auoiding of a supposed scandall.

For all this while I speak but by supposition. For here is a supposall of Antinomie or opposition of the two lawes of loyaltie and charitie, as though the one could not be obserued without the breach of the other; which is not so. For where the Magistrate enioyneth the vse of an indifferent thing, whereat it is feared some will take offence; his dutie is, for preuenting the scandall, to giue some time of information; that the weake may be instructed, as touching the indifferencie of the thing, and the sufficiencie of his authoritie to command it, and of their dutie in submitting themselves to the obseruation thereof. It is also the dutie of the Minister, to endeuour to preuent the scandall, by informing his hearers, that those things which God hath neither
 comman-

commanded nor forbidden, are things indifferent; that no such thing is vncleane in it selfe; that all such things are lawfull, and such as whereunto Christian libertie doth extend; that in all lawfull things the Magistrate is to be obeyed; and therefore that these things being enioyned, they not only may, in respect of their Christian libertie, with free conscience vse them; but also must, in respect of Gods Commandement requiring obedience, yeeld to the obseruation of them. Which course hauing been taken (as it hath among vs) if any will still be offended, it is peeuishnes and obstinacie, rather then weakenesse; and an offence taken, but not giuen: in which case, the law of charitie it selfe doth not bind vs: and that, in two respects, nor yet mentioned. The one, in respect of God; the other, in respect of his truth. For, I may not offend God, not to offend my brother. And it is Gods truth, that Christian libertie priuiledgeth both Christian Lawgiuers (with such cautions as before haue bin mentioned) to ordaine such lawes cōcerning outward things, as they shall iudge expedient: and also the subiects, without scrupulositie of conscience to obserue them. Now, it is a principle, *Satius est nasci scandalum quam deserere verum*: It is better a scandal should arise, then the truth to be forsaken or betrayed. Is our Christian libertie in this point called into question, whether Magistrates may command such things, and whether subiects may obey? we must maintaine our libertie, though others would be offended thereat. The Apostles, though for a time they yeelded much to the weaknesse of the Iewes,

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doing and forbearing many things, to auoid their offence; yet when their libertie ^x was called into question, they resolutely maintained it, not regarding their offence. And when as by *Peters* withdrawing himselfe from the Gentiles, for feare of offending the Iewes, the libertie of Christians was called into question; ^y *Paul* withstood him to his face, and reprobued him before them all, as halting in the profession of the Gospell. And so must they be content to be vsed, who follow *Peters* example in this behalfe. Thus much by the way to perswade the people to obedience and loyalty, and the Ministers to conformitie; which I beseech God to effect for his Christs sake.

^x Galath. 2. 3. 4

^y Galath. 2. 11.
12. 13. 14.

§. 23.
Obiections concerning Christian libertie in outward things answered.

These things thus premised concerning the nature and qualitie of this peculiar libertie of Christians; it will not be hard to answer the obiections of those, who runne into contrarie extreames concerning the same.

Obiect. 1. For first, on the one side, it is objected; that seeing Christ hath set vs free cōcerning things indifferent, no man ought to restraine vs; and therefore the lawes commaunding or forbidding the vse of indifferent things, are against Christian libertie.

Whereunto I answer, first: that Christian libertie is wholly spirituall, being a libertie of the conscience and inner man, which may stand with the outward seruitude of ^z bondslaues, much more with the subiection and obedience of free subiects. For though the outward vse of the libertie be moderated by the Magistrate, and confined; yet the inward

^z 1. Cor. 7. 12.

inward libertie of the conscience is not impaired, so long as the subiect may obey with free conscience before God; that is, so long as the Magistrate seeketh not to bind the conscience, and to impose things not commanded of God as necessarie in themselves, and as matters of religion before God, &c.

Secondly, that the liberty of Christians is a true, and therefore not an vnbounded libertie. Now, one of the bounds and limits which God hath set it, is, as you haue heard, the law of loyaltie, requiring obedience to superiours. Wherefore a Christian man, though in respect of the inward man he be free, as being the sonne of God by adoption in Christ; yet in respect of the outward man, hee ought to be a seruant, not only to his ^a superiours, ^a 1. Pet. 2. 13. 16. in loyaltie and obedience; but also to ^b all, in beneuolence and charitie. ^b Galat. 5. 13. 1. Cor. 9. 19. &c.

Obiect. 2 On the other side, it is objected. 1. That for conscience sake we are to obey the Magistrate; that is, that we are bound in conscience so to doe; therefore the lawes and commandements of the Magistrate do bind the conscience. ^c Rom. 13. 5.

Answ. It followes not, for although we are bound in conscience, to obey the lawfull cōmandements and lawes of superiours; yet that bond is not in the particular lawes of men, but in the generall commandement of God.

Obiect. 3. Againe: A thing indifferent enioyned by the Magistrate, becommeth necessarie, ^d for Paul ^d Rom. 13. 5. saith, *οὐκ ἐστὶν ὑμῖν ἀντιτάξις τῷ κράτει*, it is necessarie that you be subiect: therefore the commandement of the Magi-

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strate doth binde the conscience.

Answ. Neither doth this follow. For it becometh necessary, not by the particular commaundement of man, but by the generall commaundement of God. For, notwithstanding the commaundement of the Magistrate, the thing commanded remaineth indifferent in it selfe, and before God; and so to bee vsed with free conscience, without placing any religion therein; howsoever it becometh necessarie so farre forth as by the generall commaundement of God, I am bound thereto.

1. Pet. 2. 16.

And this is that which *Peter* saith, that we must obey Magistrates, *as free*, and yet *as the seruants of God*. Free, in respect of our consciences exempted from humane power; and yet as seruants of God, bound in conscience to obey him in obeying them, so farre forth as he doth commaund vs to obey them.

The truth of these answeres shall not onely be demonstrated as it were before your eyes by a syllogisme, wherein is concluded the bond of conscience, and necessitie of dutie in obeying the commaundements of men, but also by other reasons proued.

The Syllogisme :

All lawfull commaundements of Magistrates thou art bound in conscience by the lawe of God to obey, so farre forth as he requireth such commaundements to be obeyed :

This or that particular is a lawfull commaundement of the Magistrate :

Therefore this or that particular thou art bound
in

in conscience by the law of God to obey, so farre forth as God requireth such commaundements to be obeyed.

By which argumentation wee may conceiue, that the distinction of necessitie vsed in schooles, viz. that there is *necessitas consequentis*, which is simple or absolute, & *necessitas consequentia*, which is not simple, but vpon condition of other things presupposed, may not vnfitly be applied to the necessitie of duetie imposed by the lawes, either of God, or man. For Gods commandement imposeth the necessitie as it were of the consequent, (without presupposing other things) requiring simple and absolute obedience. The lawe of man doth not impose the necessitie of the consequent, or require simple obedience; but it imposeth onely a necessitie of the consequence, that is, such a necessitie and no other, as may soundly be concluded from the lawe of God, and so farre forth as it may be concluded thence. Or to speake more plainely: in a simple sentence without interposing any condition, or presupposing any antecedent whereupon it is to be inferred, I may say, either particularly *this commaundement of God is necessarily, or by necessitie of dutie to be obeyed*; or generally, *all Gods commaundements are necessarily to be obserued*. And this speech is of necessary truth. But concerning mens commaundements, if I shall say in the generall, *All the commaundements of men are necessarily to be obserued*, the speech will be false and absurd: if in particular, *this commaundement of the Magistrate is necessarily to be obserued*: this speech cannot bee necessarie simply,

simply, or by the necessitie of the consequent, or (to speake more plainely for the explicating of that phrase) by the necessitie of a simple sentence, wherein the consequent (or predicat) is both simply and necessarily affirmed of the antecedent or subiect; it cannot, I say, be simply necessarie, because (as you heard) the generall is false. Notwithstanding if you presuppose these two things: first, that all lawfull commaundements of Magistrates are by the commaundement of God necessarily to be obserued, so farre forth as he commaundeth them to be obserued: secondly, that this particular is a lawfull commaundement of the Magistrate; vpon these premises you may prooue that speech to be true by necessitie of consequence, viz. that this particular commaundement of the Magistrate is necessarily to be obserued, &c.

But some sophister will obiect, that I might as well conclude thus;

Propos. All lawfull commaundements of the Magistrate must necessarily be obeyed:

Ass. This or that particular is a lawfull commaundement of the Magistrate:

Concl. Therefore necessarily to be obeyed.

I answer, that the proposition of this syllogisme needeth prooffe, as not being manifest of it selfe. You will say, it may thus be prooued.

Propos. What is commaunded of God, must necessarily be performed.

Ass. Obedience to all lawfull commaundements of Magistrates is commaunded of God.

Concl. Therefore obedience to all lawfull commaundements

maundements of Magistrates, is necessarily to be performed.

But I say againe the assumption of this syllogisme needeth some explanation. For the Lord would haue difference put betweene his owne commaundements and the lawes of men; and therefore we may not thinke, that he commaundeth all lawes of men simply to be obeyed: not simply, you must say then, but so farre forth as he requireth them to be obeyed.

By which short discourse we learne, that those additions by which I explained the proposition of the syllogisme, were necessarie; and that the bond of conscience is not the lawe of man, but of God: that we are bound to obey mans lawes not simply, but so farre forth as God requireth. And lastly that this speech, (*All lawfull commaundements of Magistrates are necessarily to be obeyed*) is true, not by the necessitie of the consequent, as an axiome or principle which is manifest of it selfe; but by the necessitie of consequence, as a conclusion manifested by discourse.

Now that the lawes of men doe not binde the conscience, it may further appeare by these reasons. First, because our freedome from the lawes iudiciall and ceremoniall, which in the Scriptures is extolled for so great a benefit, would be a burthen rather then a benefit, if wee should in like manner be bound to the ecclesiasticall and ciuill lawes of men. Again, if they did binde the conscience, there would be no difference betweene Gods lawes and mans lawes (in respect of out-

ward actions) and the one sort would require simple obedience as well as the other, yea unlawful commandments would also binde the conscience. But it is plaine, that simple obedience is to bee performed onely to the lawes of God. To the lawes of men we are bound, not simply, but so farre forth as in obeying them, we also obey God, and no further; that is, as I said, so farre as God commaundeth vs to obey them. Now, how farre forth God commaundeth vs to obey the lawes of men, will easily appeare by this distinction; for either they commaund such things as God forbiddeth, and forbid such things as he commaundeth, (which kinde of commandements are so farre from binding our consciences, as that we are bound by the lawe of God to obey him in disobeying them:) or they command such things as God commaundeth, and forbid such things as he forbiddeth, that by their authoritie the lawes of God may the better be obserued, (to which kinde of commandements wee are simply bound, because as in obeying them we obey God, so in breaking them we transgresse the lawe of God:) or lastly, they commaund such things as God hath not forbidden, and forbid such things as God hath not commanded: to the particular commandemēts of this kind we are not simply bound, but so far forth as God hath commanded vs to obey them; that is, as ^a free (being not simply bound to those particulars, as necessarie in themselves, but vsing them with free conscience, as being indifferent, and therefore such, as wherunto

our

^a 1. Pet. 2. 16.

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our Christian libertie extendeth,) and yet as seruants of God, thinking our selues so farre bound to obserue them, *as is necessarie for auoiding of Scandall and contempt*, which God by his law hath forbidden. Contempt: for it is necessarie, saith the Apostle, ^b that wee should submit our selues to lawfull authoritie, not only for feare of punishment, but for conscience sake. For although wee bee free, as concerning the inner man; yet in respect of the outward man, we must, as the seruants of God, submit our selues to such superiours, as God hath set ouer vs, and not haue our libertie, as a cloake of naughtinesse. Scandall also is to be auoided. First, in respect of the superiour, that by our disobedience we do not scandalize or offend him. Wherein our Sauiour hath giuen vs a notable example, who, although he were (as hee ^c saith) free; yet was content to pay tribute money, for auoiding of offence. Secondly, in respect of the subiect; that he stumble not at the example of our disobedience, being animated thereby to doe the like. For whereas some thinke, that wee are not to obey the Magistrates commandement concerning a thing indifferent, if we imagine that some weake brother wil be offended thereat; they greatly mistake the rule of Diuines, who say these commandements are to bee obeyed for auoiding scandall, and not, that they are to be disobeyed for auoiding of scandall. For if this were a sufficient reason to excuse our disobedience, we should not need to obey almost any commandement of this kind, there being scarce any commaundement concerning things indifferent,

^b Rom. 13.5.

1. Pet. 2.13.16.

^c Matth. 17.

25.26.27.

wherewith we may not imagine some weake and scrupulous conscience will bee offended. But wee must thinke our selues more bound, for auoiding of contempt and scandall, to obey a lawfull commandement, then to disobey, for auoiding a supposed offence. That which we are to do in this case, is this: If we feare any will take offence, we must labour to preuent it, by informing the partie, as before hath been said. And hauing so done, we must do our owne dutie (whether he will be offended or not) in obeying the lawfull commandement of the Magistrate, so farre as it shall be necessarie for auoiding of scandall and contempt.

§. 24.
*The libertie of
Glorie.*

Hitherto I haue entreated of the libertie of grace, both that which is common to the faithfull in all ages; and also that which is peculiar to Christians vnder the Gospell. There remaineth (in a word to be spoken of) the libertie of glorie; which is not only a perfect deliuerance from sin, miserie, and al imperfectiōs, (wherunto because we are subiect^d in this life, for here is as, *Augustine* saith, *inchoata, non perfecta libertas*, we ought to aspire towards this perfection) but also a fruition of happines and all the priuiledges of the citizens of heauen.

^d Rom. 7. 24.

^e Luk. 16. 22.

^f Rom. 8. 23.

This libertie is either of the soule alone, as at our death; when we may freely and with comfort resigne our soules into the hands of God, that hee may commit the same to the ^e blessed Angels to be transported into heauen, where wee are vnto the end of the world, comfortablie to expect our full redemption. Or it is of the bodie also at the day of iudgement (and is therefore called ^f the redemption

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tion, of our bodie) when it rising vnto glorie, shall be freed from the seruitude ^g of corruption, this ^g Rom. 8. 21. ^h mortall putting on immortalitie, and this corruptible putting on incorruption; that death being ^h 1. Cor. 15. 53. 54. swallowed vp in victorie, wee may enioy, both in our bodies and soules, the ⁱ glorious libertie of ⁱ Rom. 8. 21. Gods children in the kingdome of heauen. This ought we with earnestnes of desire ^k to aspire vnto, and with certainty of ^l faith to expect; that thereby we may bee wained from the world, hauing ^m our conuersation in heauen; and not either by the desires of the world (which are but ⁿ vanities) ⁿ Eccles. 1. 2. be allured and ensnared, or by the terrors thereof, (which are not ^o worthie the glorie that shall be ^o Rom. 8. 18. reuealed), drawne into bondage.

Thus haue you heard the doctrine of Christian libertie. Now heare the vse.

For seeing this libertie is a benefit of so great excellencie in it selfe, and of such profit and necessitie to vs: Our first dutie is, to trie and examine our selues by that which hath been said, whether wee haue as yet obtained this libertie, or not. If not, (as ^p he which committeth sinne, is the seruant of sinne) we ^p John 8. 34. must labour to acknowledge and feele that miserable seruitude, wherein we are, vnder sinne and Satan (for he that is not free, and yet feeleth not his bondage, is drowned in sinne, euen as he that is ouer head and eares in the water, feeleth no weight thereof) that in the sense of our miserie, wee may not only truely and earnestly desire; but also carefully vse all meanes to attaine this libertie, and neuer be at rest, vntill we haue obtained it. It is strange

§. 25.

*The application
on or vse.*

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to see what hard seruices men will vndergoe, and what great summes they wil forgo, to get an earthly freedome; whiles this spiritual freedome, which is worth many worlds, will scarcely bee accepted, when men are called and inuited vnto it. Which sheweth, that men naturally, are not only seruants, but willingly and wilfully continue in seruitude. But you will say, what meanes are we to vse? I answer, 1. Diligently and conscionable to heare the Word, as being the meanes, which God hath ordained to call you to libertie. 2. To aske, seeke, knocke by earnest and heartie prayer vnto God the author of this libertie, that hee would giue you the spirit of libertie. 3. To turne vnto God vnfaignedly, laying hold vpon Christ by faith, and repenting of your sins. *Eris liber*, saith *Augustine* ^q, *si fueris seruus, liber peccati, seruus iustitie*: You shal be free from sin, if you will become the seruants of righteousness. If God hath alreadie called vs vnto this libertie, our dutie is twofold, both which the Apostle mentioneth, Galath. 5. the one, * that we stand fast in this liberty, wherewith Christ Iesus hath made vs free, and not suffer our selues to be entangled againe with the yoke of bondage. And the rather we must be carefull to stand fast in this libertie, because it is mightily assaulted by all the enemies of our saluation, the flesh, the world, the diuell. Now, we are to stand stedfast, both in the doctrine of Christian libertie, which is the doctrine of the Gospell, and not suffer our selues to bee allured, or intoxicated, either with the golden ^r cup of the Babylonian strumpet, the church of Rome, which doth not only bereaue men

^q *August.* in
Joan. tract. 41.

* *Galath. 5.1.*

^r *Apoc. 17.4.*
18.3.

men of Christian libertie, but also draw them into Antichristian bondage : or with the Cyrcean cup of the Libertines, which transformeth Christianisme into Epicurisme, and the libertie of the spirit into the libertie of the flesh. And we are also to be stedfast and resolute in the practise of Christian libertie : as of vocation, not to be entangled againe with the seruitude of sin and Satan, (for, if hauing professed our selues freed thereof, we be againe entangled therein, our latter end, as *S. Peter* saith ^c, will ^c 2. *Pet.* 2. 20. be worse then our beginning). Of iustification, as ^{21.} not to subiect our selues to the lawes exaction of inherent and perfect righteousness to iustification, (for they which are ^e of the workes of the law, are ^e *Galath.* 3. 10. vnder the curse) but without regard of our owne righteousness, to relie wholly for our iustification on the mercies of God, and merits of Christ apprehended by faith ; and to hold him ^u accursed, ^u *Galath.* 1. 8. though hee were an Angell from heauen, that should teach otherwise. Of sanctification, as not to subiect our selues to the dominion ^{*} of sinne, or to ^{*} *Rom.* 6. 12. the terror or rigour of the law ; but without seruile feare, willingly and cheerefully to serue our heauenly Father, being well assured that he will couer our wants, and accept of our vnperfect endeouours. Of Christian libertie in respect of outward things ; as not to suffer our consciences to be bound by the authoritie of any creature, inioyning them as necessarie in themselves, and much lesse to bind our owne consciences, as scrupulously and superstitiously putting religion either in the vse or forbearance of them. Of the glorious libertie, as not to suffer

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suffer our selues by all the machinatiōs of y world, the flesh, and the diuell, to be withdrawne from the hope and expectation of it; but comfortable to liue as men * saued in hope.

* Rom. 8. 24.

The other dutie, is that which the Apostle mentioneth, Galath. 5. 13. *Brethren, saith he, y you are called to libertie: only vse not your libertie as an occasion to the flesh, but by charitie serue one another.* That is, that we should be carefull, both to auoid the abuse of Christian libertie, and also to vse it aright. The abuse is manifold. As first, of the sauing grace of God; when men do turne z it into wantonnesse, their freedome from sin, into a freedome to sin, as though they were so freed from the law, as that they need not to obey it; as though good workes, because they are not exacted to iustification, were in no respect needfull to saluation. *We are not free,* saith Luther ^a, *by faith in Christ from workes, but from the opinion of workes, that is, from the foolish presumption of iustification sought by workes.* Secondly, of Christian libertie, in respect of the creatures of God, and the vse of things indifferent; when we do vse them without regard of our dutie, to God, our neighbour, or our selues.

y Galath. 5. 13.

The abuse of
Christian li-
bertie.

z Jud. 4.

* De libert.
Christ.

The dutie which wee owe to God, is pietie; to our neighbour in generall, charitie; and in particular to our superiour, obedience and loyaltie; to our selues, sobrietie. For these, as I said, are the bounds of our libertie, which if we passe in the vse thereof, we abuse it. The vse of our libertie is contrarie to pietie. First, when we our selues are impious, and irreligious. For though the things in themselves be

be cleane, yet the vse of them is vncleane to them that are impure. For as ^b to the pure, all things are ^b Titus 1.15. pure, so to the vnclean nothing is cleane. Secondly, when the vse of them is not sanctified vnto vs, ^c either by the Word, as when we make more in- ^c 1.Tim.4.5. different things, then God in his word hath made, as drunkennesse, fornication, vsurie, &c. or when we do not vse them in faith and sound perswasion out of the word of God, which is the charter of our libertie, that we may lawfully and with a good conscience vse them (for though nothing in it selfe bee vncleane, yet to him ^d that thinketh or doubteth ^d Rom.14.14.22. that it is vncleane, it is so to him; for as the Apostle, speaking of this particular, saith, *Whatsoeuer is not of faith, is sinne* :) or by the duties of inuocation. As the vse of meate and drinke, without either prayer to God for his blessing in the vse, or thanksgiuing for the same. Thirdly, we abuse our libertie irreligiously, when we vse it to the dishonor of God, or to the hinderance of his worship and seruice, as in the immoderate and vnseasonable vse of recreations, &c. whereby men shew themselves to be ^e lo- ^e φιλάδονες μᾶλλον ἢ φιλάθεοι. uers of pleasures more then of God. ^{2.Tim.3.4.}

Likewise our vse of the creatures, and of things indifferent, is against charitie, when wee vse them without due regard of auoiding scandall and offence. Against loyaltie, when vsing our libertie with contempt of lawfull authoritie, wee make it a cloake to couer some naughtinesse. And lastly, against sobrietie, when vnder pretence of Christian libertie, the creatures of God, and other things indifferent, are vsed, either as instruments to serue,

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or as ensignes to display, our pride or intemperate lusts, as in the excesse of meate and drinke, recreations, the vse of the mariage bed, apparel, buildings and such like.

§. 26.
*The right vse
of Christian
libertie.*

^f Luk. 1. 74. 75.

^g Galath. 5. 13.

^h 1. Cor. 9. 19.

ⁱ De libert.
Christ.

^k Philip. 2. 5. 6.

^l Mat. 20. 28.

^m Hebr. 1. 14.

ⁿ 1. Ioh. 3. 3.

But let vs come to the right vse of our Christian libertie; which is twofold, either the sanctification of our liues, or the pacification of our consciences. As touching the former: the right vse of the libertie of sauing grace is, when it is vsed to the free, voluntarie, and cheerefull worshippe and seruice of God, in holinesse and righteousness, for ^f that is the end of our libertie and redemption. The right vse of Christian liberty in outward things, is, when it is vsed to a free and cheerefull seruing, both one of ^g another in charitie, and of the superiour in obedience and loyaltie; that being free ^h from all, we make our selues seruants vnto al, for their good. For as *Luther* saith, ⁱ *A Christian in respect of the inner man, is free, but in respect of the outward man hee is (through charitie) the seruant of all.* And herein wee are to imitate the example of Christ, who, ^k though he were God, tooke vpon him the forme of a seruant, to make vs free; and though he were the Lord of all, ^l came not to be ministred vnto, but to minister. And likewise of the blessed Angels; who, though they be glorious spirits, notwithstanding take no scorne to be sent forth into the ^m ministerie and seruice for our good.

The right vse of the doctrine concerning the libertie of glorie, is, truly to belecue it, and to liue as in expectation of it; knowing, that hee which hath this ⁿ hope, that he shall be like vnto Christ at his

his appearance, will purifie himselfe, as he is pure; that as he hopes to bee like him, in respect of the liberty of glorie, so he may in some measure resemble his gratiouſnes, by the libertie of grace.

But the chiefe vse of this doctrine, is, to pacifie mens consciences; without which (vnlesse they sleepe in carnall securitie) they are so wonderfully perplexed, that neither can they liue in peace, nor attempt any thing almost with quiet minds. For whereas there be foure things which trouble perplexed consciences, this doctrine is a soueraigne remedie to cleare and to appease the conscience, in respect of them all. The first, is the guilt of sin, and feare of damnation. For when thy conscience is summoned before the iudgement seat of God, or terrified with the apprehension of his wrath, as in time of temptation, or affliction, or in the houre of death; when thou doest consider the seueritie of Gods iustice, who will not suffer sinne to go vnpunished, the rigour of the law, denouncing the curse of God against euery euen the least transgression, the testimonie of thine owne conscience, which is in stead of a thousand witnesses, accusing and condemning thee of innumerable transgressions; how canst thou thinke of appearing before God, who is greater then thy conscience, to be iustified or condemned, without horror of conscience, and confusion of mind? But blessed be God, who hath granted vs this libertie of grace, that in the question of iustification, wherby in this life we are freed from feare of damnation, and entituled vnto the kingdome of heauen, we need not looke

into our owne obedience, or to the sentence of the law; but may be assured, if we beleue in Christ, that God doth iustifie vs, being sinners in our selues, without respect of our workes; that he hath freed vs from the lawes exaction of inherent righteousness, to the acceptation of our persons; that he imputing the righteousness of Christ to the beleuer, accepteth of him as righteous in Christ; that the faithfull man hath libertie to appeale from the tribunall of iustice, to the throne of grace, from the sentence of the law, to the promise of the Gospell, and renouncing his owne righteousness, yea esteeming it as dung in the question of iustification, to rest alone in the mercies of God, and merits of Christ.

¶ *Proh. 30. 12.*

¶ *Ephes. 2. 10.*

But because the world is so apt to abuse this most comfortable doctrine, and to turne this gracious libertie into carnall licentiousnes; it shall be needfull to adde this caution: That howsoever we are by our iustification in this life, entituled vnto the kingdome of heauen; and although by the righteousness and merits of Christ alone apprehended by faith, wee are both iustified and also saued: yet for as much as many deceiue themselves with an idle conceit of faith, and with a vaine presumption that they are iustified, when notwithstanding they remaine in their sins; therefore wee must thinke it most necessarie, being once iustified by faith, and entituled vnto the kingdome of heauen, to demonstrate our faith, and our iustification by a godly life; walking in that way of good workes, which God hath prepared for vs to walke in towards our countrie

countrie in heauen. For though wee are iustified and saued by the merits of Christ alone apprehended by faith; notwithstanding sanctification is the * cognizance of them that are saued, and good * *Act. 20. 32.* workes are the euidence, according [†] vnto which [†] *Rom. 2. 6.* God will pronounce the sentence of saluation. For as the * tree is knowne by his fruit; so he that * wor- [†] *Luke 6. 44.* keth righteousness, is righteous, and in like manner [†] *1. John 3. 7.* by sanctification our iustification is manifested. For true faith * worketh by loue, and good workes are [†] *Galath. 5. 6.* as the breathing of a liuely faith. And therefore though faith alone doth iustifie, as *Paul* * teacheth, [†] *Galath. 2. 16.* because it alone doth apprehend the righteousness [†] *Rom. 3. 28.* of Christ vnto iustification; yet as *S. Iames* [†] teacheth, that faith which is alone seuered from obedi- [†] *Jam. 2. 14.* ence doth not iustifie, neither alone, nor at all, be- [†] *Ec.* cause it is not a true faith. For euen as the bodie without breathing is knowne to be dead: [†] *Jam. 2. 26.* so faith without workes is dead. We are therefore iustified in this life, and entituled vnto the kingdom of hea- uen, as to our inheritāce, by faith without [†] *Rom. 4. 6.* works; but none are actually saued, nor inherit that king- dome in the life to come, but such as first are san- ctified. For as our Sauour faith, we haue indeed not only remission of sins by faith, but also by faith we haue our inheritance; but yet, as he saith, [†] *Act. 26. 18.* among them that are sanctified.

The second is the conscience of our manifold wants and imperfections, in those duties which we do performe. For how can a man bee perswa- ded, that God, to [†] whom no creature being com- [†] *Job 15. 14.* pared is pure, will allow of his imperfect and stai- [†] *15. 16.*

ned obedience. And if he be not perswaded, that his seruice is acceptable vnto God; with what hart can he performe it? The doctrine therefore of Christian libertie assureth our consciences, that we are freed from the lawes exaction of perfect obedience, to the acceptation of our actions: that God couering our imperfections, as an indulgent Father, with the perfect righteousness and obedience of Christ, imputeth not our wants vnto vs, but accepteth of the truth of our will and desire for the deed, and our sincere endeouour for the perfect performance. And therefore a Christian may, in respect of this libertie, with comfort and cheerefulness performe obedience, according to the measure of grace receiued, being assured that our defective and stained obedience, will be accepted of God through the mediation and intercession of Iesus Christ.

** Vide Calu.
Instit. lib. 3.
cap. 19. §. 7.*

The third is the scruple of conscience, concerning the vse of outward things, how far forth they may be vsed or forborne. For if a man be not rightly informed herein, there wil be no end^d of scrupulositie and superstition. From this scruple also, the doctrine of Christian libertie doth free vs: assuring vs, that to all these things our libertie doth extend, either to vse them freely, or freely to forbear the; and that nothing is vncleane in it selfe, nor yet vnto vs, if we be so perswaded; and that to the cleane, all things are cleane. Prouided alwaies, that the vse of this libertie bee kept within the bounds before mentioned, of pietie, charitie, loyaltie, and sobrietie.

The

The fourth and last is the horror of conscience in the houre of death. For how can a man with comfort giue vp his soule to be seuered from the bodie, when he knoweth not, either what will become of his soule after the separation thereof from the bodie, or how, and in what case his bodie shall rise againe? But this doctrine doth assure vs, that Christ hath purchased, not only a libertie of grace in this life, but also of glorie for our soules against the end of our life, and for our bodies also, against the day of iudgement. So that we ^e haue libertie or boldnes, to enter into the holy places by the blood of Iesus, by the new and liuing way, which he hath prepared for vs through the vaile, that is to say, his flesh; being assured, that by reason of our vnion with Christ, we are risen ^e againe with Christ, and with him set in the heauenly places, whither he is ascended ^s to prepare a place for vs: and from whence hee will come againe to bring vs thither, that where he is, there we may be also. Wherefore in respect of this libertie, the faithfull may with comfort, both surrender our soules into the hands of God our mercifull Father, and also bequeath our bodies to the earth, in full assurance that our soules shall by the Angels bee translated into heauen, and that our bodies shall at the day of iudgement, bee freed from the seruitude of corruption, and rise againe to glorie: this mortall hauing put on immortalitie, and this corruptible incorruption, that it being againe reunited to the soule, wee may for euer and euer, enioy both in bodie and soule, the glorious libertie of the citizens of heauen.

Vnto

Heb. 10. 19. 20

Ephes. 2. 6.

John 14. 2. 3.

17. 24.

Philip. 3. 20. 21

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Vnto which libertie of glorie hee bring vs, who
hath so dearely purchased it for vs, euen Christ Ie-
sus the righteous; to whom with the Father
and the holy Ghost, be eternall praise
and glorie, *Amen.*

FINIS.

Errata.

Pag. 3. marg. lin. a fin. 3. reade *c. 13. 30. & c. 35. 33.* p. 9. ad l. a fin. 9.
write in the marg. S. 4. p. 10. l. 9. r. *did issue.* p. 33. marg. l. 21. r. *Bellarmin.*
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